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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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"These are the best topics ever issued for use in young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society." Each quarterly number ready on the 15th of the month preceding.

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Single copies, 1 yr...$ .25	25 copies, 1 yr...$2..
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50 copies, 1 quarter.. 2.50	75 copies, 1 yr... 8..
75 copies, 1 quarter.. 3.00	100 copies, 1 yr...10..
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Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

SENIOR

From Genesis to Revelation—Berry.....$..
The Lutheran Church In American History—Wentz ..
Scientific Christian Thinking—Johnston..... 1..
The Sunday Problem—Pfatteicher..... ..
Japan On the Upward Trail—Axling..... ..
The Child and America's Future—Stowell..... ..
For a New America—Hayne..... ..

INTERMEDIATE

Martin of Mansfeld—Seebach..... ..
Making Life Count—Foster..... ..
Fireside Stories for Girls in Their Teens—Eggleson 1..
Around the Camp Fire With the Older Boys—Eggleson ..... 1..
Heroes of the Church—Miller..... ..
Fifty Missionary Stories—Braine..... ..

JUNIOR

Martin of Mansfeld—Seebach..... ..
Leaves From a Japanese Calendar—Lippard..... ..
The Honorable Japanese Fan—Applegarth..... ..
Some Boys and Girls in America—Applegarth.. 1..
The Shepherd Psalm for Children—J. Baldwin... ..
The Singing Weaver and Other Stories—Seebach ..

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Of the Church - By the Church - For the Church

Luther League Review

Let's Make This the Year of the Big Vote

WE Americans believe in majority rule. *We're not practicing it.*

Our forefathers placed in our hands a mighty weapon to make majority rule effective. *We're not using it.*

That weapon is the ballot. What are we doing with it?

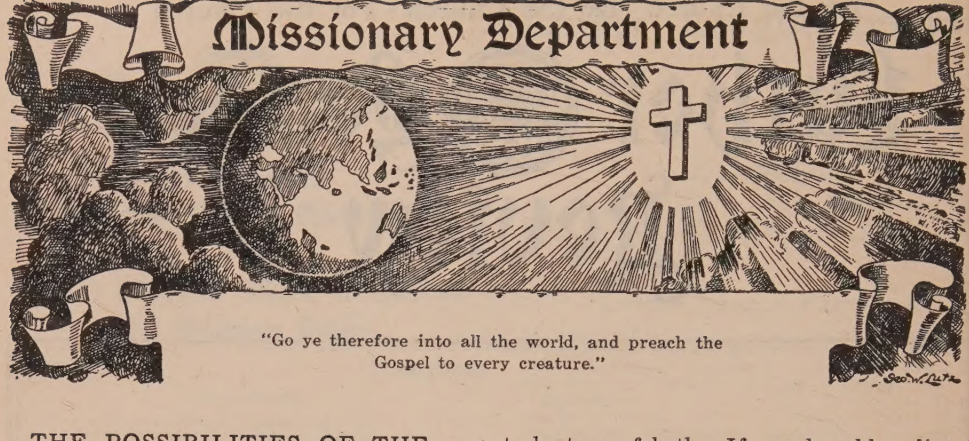
In each national election since 1896 the proportion of voters has dwindled. In 1896, 80 per cent of those qualified to vote did vote; in 1900, 73 per cent; in 1908, 66 per cent; in 1912, 62 per cent; in 1920, less than 50 per cent. Four years ago 54,421,832 Americans could have voted, but only 26,786,753 did so.

Such is the descending curve of American democracy. Unscrupulous politicians get what *they* want by herding their masses of unthinking voters to the polls. Isn't it time more thinking voters were heard from?

Register! Vote! Instead of being a parlor patriot, a rocking-chair Paul Revere, let each American prove his right to citizenship.

Let's make 1924 the Year of the Big Vote.

—Reprinted from Collier's, The National Weekly.



THE POSSIBILITIES OF THE LUTHER LEAGUE

From Observations Made Among the Young People of North Carolina

(Rev. S. White Rhyne, former President of the N. C. League.)

The Luther League of America is primarily a Young People's Organization. This was the intention of the Church when she recognized it. A Lutheran Brotherhood was in existence for the men, a Women's Missionary Society for the women and the Luther League was recognized as the official Young People's Organization of the United Lutheran Church in America. May we repeat—The Luther League is primarily a Young People's Organization. Therefore, may we add—the possibilities of the Luther League lie almost entirely in the young people.

The young people of North Carolina are not different from other young people. We have pretty girls and ugly boys. Girls that bob their hair like boys and boys that go bareheaded like girls. Some of both sexes that chew gum ten hours in the day and eat their dinner in ten minutes. Most of them are very bold and loud in the homes and on the streets and very quiet and shy in the church and at the League. Still, all of them have a deeper nature than we are likely to give them. But why should I describe the young people of North Carolina, just look about you wherever you are and you will see others just like ours.

The possibilities of the League among our North Carolina young people are also not different from the possibilities elsewhere. Perhaps then some observations which we have made here may be helpful to you in your Leagues.

There is an old saying that "the boys of today will be the men of tomorrow." (If girls were not so changeable the fellow that first said that might have risked the same speculation on them.) Anyhow a simple little example in arithmetic will prove this to be true of both. If people seldom live to a hundred years of age it is certain that fifty years from now there will be very few men and women living except the boys and girls of today. But to stop here was not the intention of the old speaker of proverbs. To have men and women *live* is not sufficient for the future. The future depends upon the kind of lives they live. The civilization of tomorrow depends upon the training of the young people of today.

In almost every land the Church is recognized as one of the greatest factors in the making of civilization. Therefore the Luther League as the Young People's Organization of the Church has its greatest possibilities in the training of youth for the Christian men and women of tomorrow.

As a system of operation the League has written in its constitution this one objective among others—"to foster the spirit of loyalty to the Church through Education, Life Service and Missions." Through these three channels therefore the League must realize its greatest possibilities.

Education:

Education is not a possibility of the League; it is a means to an end. Only as education is converted into life is it worth while. League programs are not given for the sake of the program but that they may be followed in life. League Reading Courses are not read for the sake of the reading but for the living afterwards. The League must teach so that the young people will appropriate its teachings into life. The educational program of the League has its greatest possibility in forming *convictions* in the lives of our young people. The League educationally should always have an arrow pointing toward a life of convictions.

The greatest possibility of the Luther League in an educational way is to form convictions for our young people. I do not know whether it is entirely correct or not but I like to think that that word "convic-

tion" is formed of two Latin words, the one —"con"—meaning together, and the other —"vinco"—meaning to conquer. A kind of double conquering or conquering together, meaning the person has conquered the teaching and the teaching has conquered the person. We need convictions for it takes heroes of faith to hold to the old heroic teachings in this present age. This is the educational possibility of the League as observed among the young people of North Carolina.

Life Service:

Life Service is a real possibility of the League; however, it is always in the future. That which the League has as a possibility in the immediate present is to encourage "decisions" for Life Service. Before the life of service may be entered there must be a decision made. The making of decisions is a field peculiar to young people and therefore especially a possibility of the League as a Young People's Organization. The gaps in the ranks of the Church as well as all increase in workers must be sought among the Young People. With the young people already attending the Leagues, what a possibility to continually keep before them the Church as a field of service and help them make their decisions. This is a field which our Church has sadly neglected. It seems we have left the matter almost entirely to the individual and God without any encouragement whatever from the outside.

The League is stepping into the breach. There is a student secretary on the executive committee of the North Carolina League who visits the three Lutheran Educational Institutions in our state each year, talking to the student bodies and holding private conferences with the students. A few years ago the North Carolina League entirely furnished the reception room of the Southern Seminary, not alone that the ministerial students might have a room for entertainment but that the young people of the state who were raising the money might have the work of the ministry always before them. Each year the Leagues give a certain amount to the Library Fund of the Seminary to buy books and incidentally to encourage interest in the institution.

The appeal is given for decisions for life service not only in the ministry but also in the diaconate, in missions and general church work. Pageants are presented, mission study classes conducted, devotional meetings held and practical work in the church done by the Leaguers themselves.

As a result, a glance at the catalogue of the Southern Seminary will show that in practically every year except one in the last ten there have been more students from North Carolina present than any other state in the South, in fact there were more from North Carolina than all the other states combined. In every case we have observed a decision had to be made. It may have been gradual, a purpose from childhood, or it may have come in the years of youth, but it had to be made. A decision for life is not a light matter and our young people need all the encouragement that the League can give. This is the Life Service possibility of the League as observed among the young people of North Carolina.

Missions:

Missions open a double possibility of the League. The first in the form of Evangelization. Young people may be brought into the Church through the League. Several Missions in our state have been founded and supplied by Leagues. There are many sections of cities that would welcome a Sunday School that our League could conduct. The Sunday School would thus become the stepping stone of a new Mission of which that League would always be proud. Actual evangelization, however, is the work of the Church.

In the Leagues Missions means "provisions," providing for missionary work. This is the broadest field of possibilities of service for our Leaguers. Some young people feel that they cannot enter "Life Service," but all can enter in providing for those who do.

The mission division of the League is the Leaguers' gymnasium. Through exercise therein they will grow in spiritual strength. Fully developed Christian lives are the result of workouts in Missions. Spiritual exercise is the making of character, it builds robust Christianity and brings joy and spiritual health.

The Luther League of North Carolina has been making provisions for Missions ever since it was organized. Missions was the incentive for its organization. It has always had a definite field, has done actual work and now can see the fruits of its labors in the Master's Vineyard.

There is no limit to the Mission possibilities except the effort that is put into the work. As provision is made the work can be done. Provisions is the Missionary possibility of the League as observed among the young people of North Carolina.

One of the greatest helps in our Luther League work is to keep its objectives or possibilities continually before us. But let us not be too ready to say that the objectives of the League are Education, Life Service and Missions. These are means to the one ultimate goal of *forming convictions, encouraging decisions* and *making provisions* that His Kingdom may come; His Will be done on earth, as it is in Heaven

Life Service Department

"Wist ye not that I must be about my Father's business."

A TWELVE-YEAR-OLD

Are you a twelve-year-old in your understanding of the reason why you are in the world and why you have been entrusted with various gifts from God? Below we give you the thoughts of twelve-year-old Evelyn Beal, of our own city, as she expressed them in an essay on Stewardship and for which she was awarded second prize by the Presbyterian Church in a nation wide contest. This essay furnishes not only an unusually clear conception as to the real meaning of this important matter but it also shows an unusually deep conviction on the matter.

How many Luther Leaguers, whether double or triple her age, could think, write and act as intelligently on this matter as this, but a child? We are very certain that we might be able to locate at least a few who have been too much "cumbered with many things" of lesser importance to put the Kingdom and the Master's business first. We hope this essay which we here reproduce in full will cause the latent talent of our Church to be a bit more deeply and seriously concerned about their Master's business.

"One of the things that got me interested in Stewardship was the reading of the story 'Tipping the Lord.' In that story our Lord was put in the same class with porters and beggars who receive only tips and stray change, which seemed like a terrible thing to me when I remember what our Lord has done for us. It seemed unusually harsh to me because I have been taught to give to Him a definite portion of all I receive. For Jesus said, 'Freely ye have received, freely give,' and Paul said, 'For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich.'

"In writing about Stewardship I first looked up to see what a steward was. I found that a steward is one who is entrusted with that which belongs to another. In Paul's letter to the Corinthians he said, 'It is required in stewards that a man be found faithful,' and I also read in Luke, 'And if ye have not been faithful in another man's, who shall give you that which is your own?'

"'In the beginning God created the heaven and the earth,' and again, 'The earth is the Lord's and the fullness thereof.' If then God must own all things and we are entrusted with the things of God, then we are surely accountable to Him for the way in which we use them.

"If God is the owner of all things, then we should give back to Him a definite proportion, even as we might live as tenants. How are we to know how much we are to pay back to God in acknowledgment of His ownership? In the Old Testament I read, 'Bring ye the whole tithe into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.' If that was God's message to the Jews in those days, we should hardly give less than one-tenth to God in our time of improved conditions. We are taught that this separated portion is holy unto the Lord, and should be used only for unselfish purposes and for promoting the Kingdom of God. He allows us to administer it for Him, and it is a real joy to give as His partner; and, 'God loveth a cheerful giver.'

"If we are going to be in partnership with God we should keep a careful account of all we receive, and we want to be honest with our partner, who we must not forget supplies our all. 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty,' Proverbs 11:24. 'Both riches and honor come from Thee; and Thou reignest over all; and in Thine hand is power and might; and it is in Thine hand to make

great, and to give strength unto all,' I Chron. 29:12. But we are to remember that Christian Stewardship is more than just the giving of money. It should include all our life, our talents, our personality and our time.

"Dr. Morrill has written a book, 'Life as a Stewardship,' in which he tries to teach that all that we have and are, represents a trust from God, and that we must some day render an account to Him; and that God is as much concerned about the nine-tenths we use for ourselves and how we spend it, as He is about the one-tenth we use for His cause.

"In this essay I am supposed to tell about the effects of Stewardship, and I think I could best do so by telling the story of a dear old lady I know. She is almost deaf, but goes to Church every Sunday, and although she cannot even hear the singing of the hymns, she enjoys going very much. She is a tither and very happy in her giving. She has only been tithing two years, and her only regret is that she had not learned of the joy of Christian Stewardship years ago. It seems so reasonable to her now that she cannot see why everybody does not understand it, and give a fair proportion of their money as they receive it. She says that she feels that she is doing as Christ would have her do when He says, 'Seek ye first the Kingdom of God.' I know this story is true, because this dear old lady is my grandma.

"I have read this statement: 'The foundation of all character building worthy the name is the deeply implanted sense of our dependence upon and responsibility to God.' As I have been reading and studying about Stewardship, I am sure from what I have learned that if I live as a steward of God, I shall learn to enjoy partnership with Him."

Does Your Church Know Its Responsibility?

Dr. C. M. Hill, President of the Berkeley Baptist Seminary, points it out exceedingly well in the following words:

"Let me begin by saying that the churches must conserve the ministry. I shall be brief here where so much might be said. The churches demand an efficient ministry —almost ideal ministry. No one can blame the church for wanting an ideal man. But we may question whether churches recognize their own responsibility for producing and developing the type of minister they demand. There are several things the churches should remember when they begin to set up high standards for the ministry. One is that the ministry arises out of the churches. A congregation that has not in a period of years sent out into the ministry one or more of its ablest young men has no great call on the best product of some other church. But do not the colleges and theological schools determine the quality of the ministry? The schools have their large responsibility here, but they can only do their best with the men whom the churches send them. Looking at it from this point of view, it becomes evident that if at any time the churches are unable to find an adequate ministry, the prime responsibility is their own."

After reading what Dr. Hill has so truthfully written it is well to pause right here for a few minutes of most serious reflection. Take an inventory of your own church right on this question. How old is your church? How many pastors has it had? How many pastors has it added to the all too small number now actively at work? Has your church sent forth Christian workers of any kind? What is your church doing to remedy the matter? What are you and your League doing? Perhaps some most serious investigation is in order.

PRACTICAL POINTS FROM ST. PAUL

Watch yourself
Stick to your work
Attend to your duties
Do not neglect your gift
Train for the religious life
Fight the good fight
Attend to your Scripture reading
Keep hold of faith and a good conscience
Covet earnestly the best gifts
Abhor that which is evil; cleave to that which is good
Let each esteem other better than himself
I can do all things through him that strengtheneth me
Walk in newness of life
The free gift of God is eternal life.

—*Epworth Herald.*

RED CROSS ROLL CALL.

The American National Red Cross holds its annual nation-wide Roll Call from Armistice Day, November 11th, through Thanksgiving Day, November 27th. In this period it seeks to re-enlist its present membership and to enroll new members for 1925. The Red Cross "makes its appeal for support directly to the conscience of mankind." Every one is invited to join through the local Chapter or Branch.

ESPECIALLY THE PRINCE

The "Four Horsemen of the Apocalypse" are: The Prince of Wales, Tom Mix, Harry F. Sinclair and Barney Google.

Methods

STEWARDSHIP

(*See November Topics.*)

Stewardship is not tied up with finances.

Stewardship is an attitude of life, a philosophy of life.

The Bible itself teaches stewardship.

And we must have a clearly defined idea of what our life really is for, a clear purpose.

We have accepted a God who has a plan for us.

And we must have a broad plan for our life.

We must be "about our Father's business."

As stewards we have work to do.

We must include others in our plan.

Our philosophy of life must essentially include God in all our work.

We must place God at the beginning of our life, put our life in God's hands, give our life wholly over to God.

The "will of God was Jesus' North Star." —John R. Mott.

Our philosophy of life must not only include God and others, but a compassionate love for the whole world.

We must not place happiness first in our philosophy of life.

We must put our work for the Lord first, and then "must enjoy our job."

We must make stewardship a job, and a job in which we are happy.

Grouchiness has no part in a Christian's life.

Unhappy people are poor ads for the Church.

Next we must emphasize prayer life.

Jesus spent many hours in prayer.

Last, we must endure to the end.

The crowning virtue of life is endurance.

There are no short cuts to success.

Do not be afraid of work.

Do not start things and not finish them.

One of the tragedies of life is a church "where we once had a League."

Let us be good stewards, and endure to the end.

Stewardship—or our philosophy of life—must be a livable philosophy.

We should have Stewardship Classes our churches each year.

God Himself gave us the greatest examp of stewardship possible in the creation the world.

Sovereign ownership of creation is t sole power reserved by God.

No one can live unto himself.

Seclusion is not Scriptural.

God gives each one of us power and i fluence, and He wants us to use them.

We have a social responsibility.

Sometimes we feel we are sufficient un ourselves—that we are in a safe place, a forget that we need God's protection.

Sometimes we get the idea that t League is just for us, and we fail to bri others into it.

We lack a sense of our responsibility others of the Church and the communit

We have a call to minister to all—spiritu ally and socially.

The great pity in a great many church is that they refuse this responsibility—a live unto themselves—they refuse stewa ship.

The appeal to stewardship comes to us a nation and as individuals.

The Jewish race is a pitiable example the result of refusing a trust. God will n keep any nation in a supreme position th does not realize its supreme duty.

Young people are facing life.

As individuals our value in God's kin dom will depend (1) on our Christian cha acter, and (2) on our acceptance of ou stewardship.

Jesus is the supreme example of stewar ship—His dying on Calvary was the s preme sacrifice.

We miss the meaning sometimes, eve though we sing the words—"Were the who realm of nature mine," "Such love—, d mands my life, my soul, my all."

The call comes to each one of us to a cept our stewardship.

And we look for big things—want to be minister, a missionary.

And meanwhile the call to teach a cla in Sunday School, lead the League meetin

(*Continued on page* 13)

The Social Meeting

"A MAN'S AMUSEMENTS ARE REALLY A SERIOUS PART OF HIS LIFE. IT IS AS ESSENTIAL TO KNOW HOW TO RECREATE ONE'S SELF AS IT IS TO KNOW HOW TO CREATE. WE MUST LEARN TO PLAY."

The Feast of Chrysanthemums.

The Feast of Chrysanthemums occurs in November.

It is a Japanese Festival.

Then while we are studying Japan, why not have a Japanese Social?

Oriental Greeting.—Each guest is introduced to as many as possible. Each instead of shaking hands bows low. The committee should be in Japanese attire.

Japanese Games.—Flowers and the Wind.—Divide the company into two sides. Each side has a goal at either end of the room.

One side is the Wind, the others are the Flowers. The Flowers choose some Flower, in secret consultation. Then they advance to the center line, giving only the first letter of the flower chosen. A strict rule is that no very uncommon name may be selected. When the Wind shouts the correct flower name, the flowers run for their goal. All caught must join the Wind. If the name presented by the flowers is guessed, the sides change about, the Wind becoming the flowers for the next round.

Yemari.—All stand in a circle. One is given a rubber ball. That one commences to bounce the ball, hitting it with his hand again and again; as soon as the ball goes outside of his reach the one near it bounces it and so on. Each must not move from his or her place, but if the ball comes near them they must bounce it until it moves away from them. If any one misses the ball when it comes their turn to knock it to the floor again, they forfeit their place in the circle and so on until there is only one left. That person is declared the winner.

Japanese Fan Ball.—Secure two or more balloons. Each selects three from their side to compete one after another, in fanning the balloons from a starting point to a chair, underneath the chair to a goal, back under the chair and to the starting point.

Japanese Tag.—Ordinary tag except for the fact that wherever a player is tagged he must put his left hand on that place until he tags someone else.—*Epworthians' Fun Book.*

For other suggestions for social affairs at the completion of your study of Japan get the book *Joy From Japan*—which may be secured from the United Lutheran Publication House, which is brimful of ideas for affairs à la Japanese.

An Oldtime Social.

An oldtime harvest social is appropriate in November.

Ask the guests to come dressed in oldtime costumes. There might be the farmer, the village storekeeper, the village belle, the country dude, etc. Give some recognition at the close of the evening for the best makeup.

Lanterns, oil lamps and candles are used for lights.

Stalks of corn, pumpkins, ears of corn and autumn leaves serve as decorations.

Play oldtime jolly games such as "The Jolly Miller," "Drop the Handkerchief," "Jacob and Rachel," "Going to Jerusalem."

A pumpkin seed hunt might start the fun.

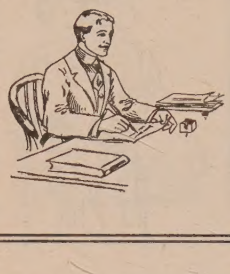
The village orchestra may perform several times in the evening's program. Each one chooses an imaginary instrument. The leader announces the tune and then begins playing, making appropriate noise and movement for the instrument he selects. All players play their respective instruments in the same manner. The leader may be playing the flute. If he stops suddenly and begins playing the violin, then the violin player must take up the flute. The leader may change any time the notion strikes him. Any player failing to make the changes at the proper time must pay a forfeit.

Serve sandwiches, cookies and coffee.—*Phunology.*

THE BUSY SEASON

The Man: "By Jove! Aren't you that jolly girl I kissed on the pier last night?"

The Maid: "About what time?"—*Tit Bits.*



General Secretary's Letter

DEAR LUTHER LEAGUERS:

As I start to pen these lines I am in California, the land of golden sunshine, azure skies, sparkling emerald waters and ever blooming flowers. Here grow the beautiful pepper trees, the graceful palms and the stately eucalyptus. One is reminded of the lines of Joyce Kilmer:

"I'm sure that I shall never see
A poem lovely as a tree—
Poems were made by fools like me,
But only God could make a tree."

Here the geranium bush grows to a height of fifteen feet.

Both in Seattle and in San Francisco we met two students from our Philadelphia Seminary who had hiked or "bummed" rides clear across the continent and were returning in the same way.

The two most interesting places in San Francisco are the Presidio, the government army barracks; and Golden Gate Park, which is not a natural park. It was an arid sandhill made into a thing of beauty by transplanting and irrigation. Just like a life before and after its contact with Jesus Christ.

Our first stop in California was at Berkeley, which is directly across the bay from San Francisco and where the Rev. E. A. Trabert, formerly of Pittsburgh, is the pastor, and is the home of the University of California with its ten thousand students.

Here there are several local leagues in the churches in the bay region but no federation. We met with the leaguers of this section in St. Michael's Church, Berkeley, and we trust that as a result of our visit a district league will be formed in the near future.

Our next point was Los Angeles, to attend the meeting of the District League of Southern California, which is a lusty infant about one year old. The meeting was held in the First Church, Los Angeles, of which Dr. Dysinger is the pastor. The meeting consisted of a dinner and a rally with about two hundred in attendance. We are hoping that this district will see its way clear to affiliate with the Luther League of America in the near future.

Of course, while in Los Angeles, we visited Hollywood, but as Douglas and Mar were absent, our visit was of short dura tion. Hollywood, in spite of its notoriety is a beautiful and respectable town of sub stantial people.

At Los Angeles we found quite a lot o accumulated mail awaiting us, which th office had forwarded. Permit us to sugges that when writing on general matters tha you address your communications to th Luther League of America. They will the be opened and cared for by the office imm diately upon their receipt. Communicatio addressed to the General Secretary are for warded to him and in many instances h must refer them back to the office at a grea loss of time to the writer.

Our next objective was Cedar Rapids, t attend the convention of the Luther Leagu of Iowa. Enroute we were privileged t spend a few hours in Salt Lake City an Denver.

Salt Lake City is of course the home o the Mormon sect. They claim that at th time of the dispersion at the Tower o Babel, a number of people were banishe to the American Continent, who were th progenitors of the Mormons. The last o the race was Mormon who inscribed thei lore upon tablets of gold and buried the in a mountain in the State of New York In later years his son, Moroni, appeared i a vision to one Joseph Smith, and revealed to him the hiding place of these tablets. I 1847, a later prophet, Brigham Young, wa shown by God in a vision a land "whither h should go to possess it," and in obedienc to this vision he organized a caravan an started westward. On the 24th of July, a he traveled over the mountains of Utah, h raised his head from his hand on which h had been resting it and beheld at his fee the counterpart of his vision. Realizin that he had reached his journey's end, h exclaimed: "This is the place." This spo bears a monument bearing this quotatio and the date and an impress of the buffal skull which you see in "The Covere Wagon." He found but an alkali desert, bu by transplanting and irrigation he mad

Salt Lake City to "blossom as the rose." He was evidently a man of vision and foresaw the automobile for the streets are 132 feet in width. Some say that he made them of great width to prevent his numerous wives from throwing stones across at each other. In either case his wisdom must be acknowledged.

He possessed 19 wives, 18 mothers-in-law, 28 natural and 2 adopted children. Plural marriage has not been practised by the Mormons since 1890.

Their Temple, into which none but a Mormon may enter, was forty years in building, with walls six feet thick, from stones dug from a local quarry, so finely hewn and dovetailed that no mortar was used. The Mormons are tithers.

There is an army barracks in Salt Lake City which was used as an internment camp during the late war.

The unique thing in Salt Lake City is the State capitol building, for which $3,000,000 was appropriated and when finished $200,000 returned to the State treasury. For the capitol in Philadelphia $7,000,000 was appropriated and $21,000,000 expended, for the New York capitol building $4,000,000 was appropriated and $30,000,00 expended.

Denver is a city "beautiful for situation," standing at a height of one mile above the level of the sea. Had we been on a pleasure trip, we could have taken several trips from here over famous trails and through wondrous canyons. Here we met Dr. Showalter, editor of the *National Geographic Magazine*, who is one of our energetic Lutheran laymen of Washington, D. C. He had been spending several nights with the gigantic telescope on the top of Mt. Wilson, photographing the stars. His story concerning the same will appear in the January, 1925, issue of the magazine.

Then we boarded a train for Cedar Rapids to attend the convention of the Luther League of Iowa.

With Dr. Showalter we went to the rear of the train, and took a position on the platform of the observation car. As the train sped eastward, we turned our faces to the west to behold the glories of the setting sun. No tongue can tell, no pen can write, no brush can depict the glories of that scene. And then gradually the light began to fade and suddenly night threw her velvet mantle across the sky, and one by one the stars came forth and assumed their positions in the firmament.

At this point a westward bound train dashed past and we lowered our eyes to return the salute of those upon the rear platform on this train. Then as we raised them again, behold a miracle had transpired, the heavens were ablaze with myriads of silvery, twinkling stars. Unbidden there came to our mind the lines:

"The spangled heavens, a shining frame,
Their great original proclaim,
Forever singing as they shine,
'The Hand that made us is divine.'"

And we found ourselves saying:

"The fool hath said in his heart, there is no God."

The Luther League of Iowa met at Cedar Rapids. This league seems to be assuming a new lease on life and will be represented at the coming convention of the Luther League of America. It has not been so represented for several years.

The Luther League of Nebraska met in Hastings and had one of the best attended conventions in its history. It decided to equip and maintain a hospice for young people in the city of Omaha.

Our next point was Racine, where the Luther League of Wisconsin was assembled in convention. This league has as its objective the Kurdistan Mission.

While in Wisconsin we met with the pastors of Milwaukee, relative to the 1925 convention of the Luther League of America. We arranged tentative dates and just as soon as they have been approved by the Executive Committee we will announce them.

The late appearance of the current issue of the *Topics Quarterly* is due to poor postal service. The last lot left the office of the publisher on September 25.

League-ally yours,

HARRY HODGES.

P. S.—Since the above was written the Executive Committee have approved the dates July 7—9, 1925, for the Milwaukee Convention.

AN AFFECTING CASE

A big burly man called at the rectory, and when the door was opened, asked to see the rector's wife, a woman well known for her charitable impulses.

"Madam," he addressed her in a broken voice, "I wish to draw your attention to the terrible plight of a poor family in this district. The father is dead, the mother is too ill to work, and the nine children are starving. They are about to be turned into the street unless some one pays their arrears in rent."

"How terrible!" exclaimed the lady. "May I ask who you are?"

The sympathetic visitor applied his handkerchief to his eyes.

"I'm the landlord," he sobbed.—*London Opinion.*

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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EDUCATION AND THE RED CROSS

Education has been defined as that which best prepares the individual to accommodate himself to the environment in which he is placed.

In the span of human life, circumstances may place a man or woman in a hundred different scenes. In each the individual may need a different method of thinking, a different plan of action, to deport himself creditably. Therefore, a man or woman may not be called truly "educated" until he or she has acquired, through mental and moral training, a flexibility of mind and a calmness of spirit which will enable its possessor to meet with equanimity any situation which may arise. Such true discipline of mind and soul is often more easily acquired by a knowledge of how other individuals have best met similar situations. This knowledge may be called the essence of true education.

The American Red Cross has, among others, a distinct educational aim. The very core of the Red Cross ideal is that individuals should be prepared in time of tranquillity to meet emergencies in time of stress. Chartered by Congress, as was the Society in 1905, "to continue and carry on a system of national and international relief in time of peace; to apply this system to mitigate the sufferings caused by pestilence, famine, fire, floods and other great national calamities; and to devise and carry on measures for preventing the same," the Red Cross has developed four definite courses of instruction which aim to prepare individuals to meet with skill and equanimity the emergencies which arise in the course of normal life. These four courses are—"First Aid to the Injured, Life Saving, Home Hygiene and Care of the Sick" and "Food Selection," and they are available to men, women and children throughout the United States and most of her insular and foreign possessions.

When an accident occurs, the life of the victim depends often on the care which he receives immediately from bystanders wh... have witnessed the accident. In such ... time, however, it is an extremely difficu... matter for the layman to know precise... what to do. Also the shock and hysteria ... the patient and the panic of the onlooke... further complicate the situation. Often ... life has ebbed away while well-intentione... but incompetent, bystanders stood powerle... to aid because they did not know what ... do before the doctor arrived.

The Red Cross course in First Aid ... the Injured aims to teach the correct trea... ment of poisoning, burns, shock, sprai... fractures, sunstroke; the arrest of hem... rhage and the proper covering of wound... artificial respiration; and the proper tran... portation of the severely injured. This i... struction is given by accredited physicia... through courses offered under the auspic... of Red Cross Chapters, churches, civic a... fraternal organizations, railroad, minin... telephone and telegraph companies, a... other industrial and social groups. Th... year 14,500 satisfactorily completed t... course.

The Red Cross Life Saving Corps a... to encourage the teaching of swimming a... the proper use of water-craft and metho... of water protection; to teach to swimme... expert methods for the rescue of those ... danger in the water and resuscitation ... the apparently drowned; and to constitu... a volunteer agency for patrolling unpr... tected water fronts, on the lookout for pe... sons in peril in the water. To become a R... Cross Life Saver a swimmer must demo... strate before an accredited examining co... mittee, his or her ability to enter the wat... in a running or standing dive; to tread w... ter; to recover objects; to swim 100 yard... to approach from the rear, front and und... water an apparently drowning person, bre... his holds, keep him afloat while towing hi... to shore; and to administer expertly art... ficial respiration to induce natural breathi... again. More than 49,000 men, women, bo...

and girls have been certified as Red Cross Life Savers and have pledged themselves to go to the rescue of all whom they may see in danger in the water. This volunteer corps of expert swimmers is of inestimable value in reducing the annual death rate (averaging 5,000) from drowning, and in making safe and popular the pleasurable and health-giving water sports.

While the yearly death toll of human life from accident and drowning may often seem more spectacular, it is insignificant to that caused by preventable disease. To combat this most insidious and cruel foe of human life and happiness, the American Red Cross conducts classes in Home Hygiene and Care of the Sick, so that some at least of the beneficent methods, both remedial and preventive, of professional nursing care of the sick and the well may be easily accessible in simple form to all women and girls. This course teaches the elementary principles of household sanitation, simple nursing procedures, the proper treatment of contagious diseases and the correct care of infants and small children. Through class instruction this course is so conducted that an authorized Red Cross nurse gives demonstrations interwoven with theory, and the students then practice what the nurse-instructor has shown them.

Sound nutrition, both of the individual and the community, has been termed the foundation of public health. Hence, the Red Cross would teach to all, the foods to eat which will best fit them for their tasks. This instruction aims to begin with the babe unborn and to continue through the Seven Ages of Man. It is given by a qualified nutrition worker, trained in home economics, who usually carries on her labors in connection with a Red Cross Chapter or local welfare association of some sort, which may be affiliated with the local Chapter. To the expectant mother this nutrition worker teaches what foods she should eat to build for the small stranger a sound body and for herself to avoid loss of hair, teeth and other conditions which are due intrinsically to malnutrition, not to motherhood.

To children in the schools the nutrition worker gives instructions in the proper foods which they should eat to grow strong of limb and clear of mind. To housewives she teaches, through the Red Cross course in Food Selection, the factors which must be considered in choosing an adequate diet for the well and the sick. This course sets forth the principles of correct feeding and wise buying. To families where illness exists or economic difficulties interfere with the sound nutrition, the nutrition worker gives personal advice and service. During the past fiscal year alone, 145,000 individuals have received appropriate instruction in nutrition from the Red Cross.

To support these broad educational activities, to continue its care of disabled ex-service men, to maintain its system of national and international relief in time of peace, and to conduct its routine duties of disaster relief at home and abroad, the American Red Cross needs yearly support from thoughtful-minded and altruistic American citizens. Therefore, will you not give your support to this great teacher and friend-in-need, The American Red Cross, by becoming a member during its Roll Call, to be held this year between Armistice Day and Thanksgiving, November 11th to 27th?

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STEWARDSHIP

(*Continued from page* 8)

be the superintendent of the Junior League, serve as a delegate to a convention—all this goes unheeded.

God will help us find our stewardship service, if we ask Him.

Jesus taught Stewardship.

Sixteen of His parables are parables of service.

It makes a difference if we catch this vision or not.

We must believe that what we have is a trust—and not ours to do with what we please.

We are workers in the vineyard—stewards—how are we to invest what we hold in trust?

We are stewards whether we acknowledge it or not.

Nothing is ours by virtue of our own right.

God is the Creator of all.

The fellowship of stewardship—working together with God—looks to patriotic and social service.

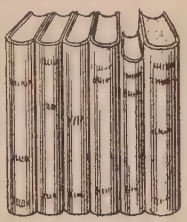
Lincoln's Gettysburg Address, and the sentiment of the poem "In Flanders' Field" show the social note in stewardship.

No Church can exist if it keeps to itself.

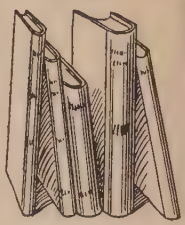
And as young people we must carry on the work, go with Isaiah and say, "Here, Lord, am I," or help to send others.

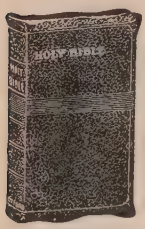
Money is part of the problem of stewardship—though not the whole problem.

We show the interests of our heart by what we do with our money.



Educational Department





DAILY BIBLE READINGS.

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

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READING THE BOOKS OF THE LAW DURING THE YEAR

Saturday, November 1.—Moses Desires to Enter the Land. Deut. 3:23-29.

Sunday, November 2.—An Exhortation to Obedience. Deut. 4:1-13.

Monday, November 3.—Against Idolatry. Deut. 4:14-40.

Tuesday, November 4.—The Cities of Refuge. Deut. 4:41-49.

Wednesday, November 5.—The Ten Commandments. Deut. 5:1-21.

Thursday, November 6.—Moses Receives the Law from God. Deut. 5:22-33.

Friday, November 7.—Obedience. Deut. 6:1-25.

Saturday, November 8.—Communion with Other Nations is Forbidden. Deut. 7:1-11.

Sunday, November 9.—Communion with Other Nations Is Forbidden. Deut. 7:12-26.

Monday, November 10.—Exhortation to Obedience. Deut. 8:1-20.

Tuesday, November 11.—Against Self-righteousness. Deut. 9:1-11.

Wednesday, November 12.—Against Self-righteousness. Deut. 9:12-29.

Thursday, November 13.—God's Mercy. Deut. 10:1-22.

Friday, November 14.—An Exhortation to Obedience. Deut. 11:1-17.

Saturday, November 15.—A Blessing and a Curse. Deut. 11:18-32.

Sunday, November 16.—Place of God's Service to Be Kept. Deut. 12:1-19.

Monday, November 17.—The Levite Must Not Be Forsaken. Deut. 12:20-32.

Tuesday, November 18.—Idolatry Not to Be Permitted. Deut. 13:1-18.

Wednesday, November 19.—What May Be Eaten. Deut. 14:1-20.

Thursday, November 20.—The Tithe. Deut. 14:21-29.

Friday, November 21.—The Seventh Year. Deut. 15:1-11.

Saturday, November 22.—Freedom of Servants. Deut. 15:12-23.

Sunday, November 23.—Feast of the Passover. Deut. 16:1-8.

Monday, November 24.—Of Judges and Justice. Deut. 16:9-22.

Tuesday, November 25.—Questions Settled by Priests and Judges. Deut. 17:1-13.

Wednesday, November 26.—Election and Duty of a King. Deut. 17:14-20.

Thursday, November 27.—The Levites' Inheritance. Deut. 18:1-14.

Friday, November 28.—Christ the Prophet. Deut. 18:15-22.

Saturday, November 29.—The Cities of Refuge. Deut. 19:1-13.

Sunday, November 30.—Punishment of False Witness. Deut. 19:14-21.

TOPICS.

SECOND SUNDAY IN ADVENT.
December 7, 1924.

IN HIS STEPS: WHAT JESUS SAID ABOUT FORGIVENESS

Matt. 18:21-35.

DAILY BIBLE READINGS.

Monday—Matt. 6:14-15.
Tuesday—Mark 11:25.
Wednesday—Luke 7:36-48.
Thursday—Luke 23:34.
Friday—Luke 24:46-49.
Saturday—Mark 3:28-30.

HINTS FOR LEADERS.

This is the last part of "In His Steps." Some way ought to be planned whereby all the "steps" could be emphasized together in some sort of review. A blackboard diagram of steps with each of the twelve thoughts of Christ's life written thereon would be one way of bringing all to the attention of the League. A review program of all the "steps" would be enough for one evening.

Questions of social justice would be appropriate for discussion if the subject of "Forgiveness" is developed. "Capital Punishment," "Unchangeableness of State Laws," and "Punishment of Children," are subjects that are in line with the above idea.

Always use as much information as possible from our catechism, Church books, etc.

The following hymns will fit in with the above topic: "He Leadeth Me," "Through Good Report and Evil, Lord," "Jesus Still Lead On," and "There's a Wideness in God's Mercy."

TOPIC.

Christ was the most considerate man that has ever lived on this earth. He saw the mistakes of His fellow men and was patient with them. He was kind and forgiving because He loved the human race. The Saviour could not overlook sin, but He provided a way by His life so that mankind could be forgiven. His active forbearance was the manifested spirit of His Father in Heaven.

God's plan for man's redemption was not known in its fullness until the appearance of the Son. His love for the lost world was not understood before Christ came to reveal it. The Saviour by His life and teachings made it plain that God is deeply interested in the present and future welfare of His creatures on this earth. A new way was opened to gain the grace of God.

Christ was longsuffering with all He came in contact. He rebuked when it was necessary. He was firm in His denunciations when the circumstances demanded it. But He used His powers of condemnation only as a last resort. Christ's life shows that He preferred to stir the hearts of men by His love and consideration for them and their weaknesses rather than by cold denunciations.

It was at first very difficult for His followers to grasp His meaning of life as He seemingly permitted sin and its results to pass unnoticed. Their legalistic minds were long in being converted to the new interprettations of the law. They were slow in learning the law of love and forgiveness. Christ by counsel and discourse assisted them to see life from the angle of Heaven.

One outstanding grace the Saviour left for His disciples to pass on down the generations of Christianity was the forgiving spirit. It is a trait that is essential in a sincere Christian character. The heart cannot be right with God if it does not have a forgiving spirit toward its fellow men. The first tangible manifestation of fellowship with God is a man's relationship with his neighbor.

The reason that forgiveness is given such a prominent place in the life of a Christian is that it is the one test of sincerity. All men are sinful. Therefore difficulties often arise that try the faith and life of every disciple of Christ. One sometimes feels as did Peter that there should be a limit to forgiving the offender. But the Saviour's word is as true today as it was then when He told Peter as often as the offender returned asking for another chance it was to be given him.

This godlike spirit naturally belongs to few. It is to be cultivated. Peter had difficulty in grasping it. The same is true for many Christians. The Christlike spirit of forgiveness is one that comes only after the will of man is in perfect accord with the will of God as it is fulfilled in being a good neighbor to the world.

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THIRD SUNDAY IN ADVENT.
December 14, 1924.

MINISTERIAL PENSIONS AND RELIEF

1 Cor. 9:7-14

DAILY BIBLE READINGS.

Monday—Num. 1:47-54.—The Levites Detailed for Altar Service.
Tuesday—Num. 8:5-10.—The Purification of the Levites.
Wednesday—Num. 18:24.—The Provision for the Levites.
Thursday—Matt. 5:17-20.—Christianity the Completion of Judaism.
Friday—Luke 10:1-12.—The Sending Out of the Seventy.
Saturday—Exodus 4:1-9.—The Key to Successful Service—"What Is in Thy Hand?"
Sunday—Mark 6:24-44.—The Key in Use. Human Means Plus Divine Power.

The Church has at last awakened to the fact that it has an obligation to its old ministers and to the widows and children

of those who die in its service. For a hundred years it has tried to do something for those in greatest need through the Pastor's Fund, which was established by the General Synod when it was made up of synods later connected with all three of the general bodies, but only since the merger has there been an effort to put it on an adequate basis. It has not yet reached that point, but a start has been made and the Church has come to a realization not only of its obligation, but that its best interests demand that the obligation be met.

Other churches have been far ahead of us, and have accumulated in their endowment treasuries for this purpose over $83,000,000, and are distributing annually over $7,000,000, the largest amount being in the Methodist Episcopal Church, which has an endowment of over $18,000,000 and is seeking more than again as much. We have less than $150,000, but are distributing annually more than the amount of our endowment. A campaign for $3,000,000 endowment will be conducted in 1927-1928. As that would average only $5.00 per communion member and many large subscriptions will be received, the amount should be more than raised.

"Why should not the minister look out for himself, as other men must do?" The answer is not far to look for. Salaries are not adequate. It is rare that salaries are sufficient for a man to live as his congregation demands that he shall live, educate his children and lay by anything for the future. In 1916, according to the U. S. Income Tax returns, less than one minister in 100 had a gross income of $3,000. That included salary, what he might have inherited or saved and what his wife might have brought him, and covered all denominations. Salaries have increased, but not in proportion to the cost of living. With salary ceasing, even fewer would have sufficient private income on which to live without being dependent on some one. But that is not all: ministers as a class give out of all proportion to their resources, and much that might be saved goes back into the work of the Church.

But do others provide for themselves? Not only the Nation, but business is more and more making provision for the men who serve it. Besides our army and navy men, we pension our judges and teachers and many of our municipal employees, the railroads, almost without exception, the telephone companies, large corporations and many of the department stores, though paying commercial salaries, make provision for the men and women who serve them through pensions which are most liberal and which apply to the highest official as much as to the humblest employee. Men and women cannot be cast aside any longer when they are worn out, as we scrap old tools and machinery, and the pension is found to pay many times in efficiency all that it costs.

Ministerial pensions are on the same basis as those paid to the veterans of the nation who have given their lives to its defense. They have dedicated their lives and given their powers of leadership to a service of loyalty and love, foregoing the larger returns of civil life, and a grateful nation, recognizing its obligations, pledges them provision for themselves and for theirs in case wounds, or sickness, or age or death should come. When one who was wounded or gassed, os the family of one who fell, fails to receive what is due them because of incomplete records or bureau failure, we feel that the nation has failed in its duty, and our ideal for the nation surely is not higher than our ideal for the Church.

We owe it to our veterans that we make provision for them when sickness or age makes service no longer possible, and we owe it to their widows and children, if death removes the husband and father.

The nation finds that it pays. Business finds that it pays, and the Church will find that it is no exception. It would surprise our people if they could hear the expressions of relief and appreciation from our ministers that the Church is to provide something for their age and for their families. It not only lessens the anxiety for the future, but it makes possible the retirement of men who ought to retire, but could not do it without this aid.

The Church is the biggest business organization in the world, with more men and women giving their entire time to its service, a larger invested capital, a larger annual budget, a larger field and a larger program than any other organization in existence. It must work with human powers and instruments, and only as it uses "what is in its hand" can it claim the full divine power added which shall give it the fullest success. Just as the Master in feeding the five thousand required that the disciples first give what they had, organize the crowd, by making them sit down in companies of fifties and a hundred, and then distribute what he gave them, so he requires that we use all that we have learned as to the conditions of winning success, looking to Him for divine blessing and power to complete the work He has given us to do.

God's Law, whether in the Scriptures or written in the minds and bodies of men, is unvaryingly the same, and before men ever worked out the fact that provision for the age or disability of those who served, paid

in service, it was written in the provision for the Levite and the minister, in the Old Testament and the New. Those who preach the Gospel are to live of the Gospel, so long as they live, just as the Levite was provided for from the tithes and the offerings, from birth to death. The pension is the translation into the terms of the 20th century of the Law as given in the earliest days of the Wilderness Church and carried over into the Church of Christ.

The Board of Ministerial Relief, two-thirds of whose members are laymen, was commissioned by the Church to care for the needs of the clergy. In January, 1920, it was able, through the guarantee of a generous layman that he would make good any deficit occurring in the first year of its operation, to establish a service pension for ministers and their widows. It cost the layman $32,000. Then provision for carrying the cost was made through the apportionment, but for the three years ending July 31, 1923, the apportionment fell so far short of the cost that the average annual shortage was $12,000. The past year the shortage has been less and liberal gifts have reduced the debt of $20,000 which had accrued to $15,000. The Woman's Missionary Society has given $5,000 annually for the past biennium. The Church is beginning to know the work and to aid with special gifts.

The pensions, at present, are, to ministers, $300 annually; to widows, $200, and to children $50, all paid in monthly installments. There are at present on the roll 195 ministers, 402 widows and 73 children, costing over $140,000 annually.

In addition to the pensions, aid is given those in actual need to the amount of over $13,000 annually, which must all be raised through special gifts. For the past four Christmases letters have been sent out asking individuals and societies and congregations to make a special offering to the Board. The first year $2,600 were received; the second, $6,300; the third, $9,000, and the fourth, between $12,000 and $13,000, half of which was for the debt. Those on the roll who have no independent income beyond their pensions have been given $50 at Christmas, at Easter, in the summer and in the fall. From that amount the gifts range down to $12:50 at each distribution to those whose private income does not exceed the amount of their pension. Special aid is also given in crisis times to active ministers, when sickness or death in their families make it necessary.

The Luther Leagues are asked to help in this work. (A Speakers' Manual will be sent on request, giving full information to leaders.)

FOURTH SUNDAY IN ADVENT.

December 21, 1924.

THE CHRISTMAS STORY IN POETRY AND SONG

Luke 2:8-16.

DAILY BIBLE READINGS.

Monday—Luke 1:42-45.
Tuesday—Luke 1:46-55.
Wednesday—Luke 1:68-79.
Thursday—Luke 2:29-32.
Friday—1 Timothy 3:16.
Saturday—Isaiah 9:1-7.

HINTS FOR LEADERS.

A Program of Scripture Readings.

Hymn—While Shepherds Watch'd Their Flocks by Night.
Opening Versicles.
Psalm 2—Gloria Patri.
Scripture Reading—Luke 1:26-38.
Prayer.
Hymn—Brightest and Best of the Sons of the Morning.
Reading—Luke 1:46-56.
The Message of the Shepherds—
(a) Phophecy—Isa. 7:10-14; 9:6-7.
(b) Fulfillment—Luke 2:8-20.
Special Music—(Christmas Carol by children).
The Wise Men from the East—
(a) Phophecy—Isa. 11:10-12; 60:1-6; Mic. 5:2.
(b) Fulfillment—Matt. 2:1-12.
Hymn—Joy to the World.
Offering—Roll Call—Lord's Prayer.

TOPIC.

The most beautiful stories and songs have been written around the Christmas facts and scenes. These historic happenings for generations have interested young and old. The poems and songs that are a part of that event are eternal treasures of Christianity. The hand and mind of man have elaborately adorned these masterpieces from God but no one has been able to add to their truth and beauty. They stand forth sublime in their simplicity. These treasures reveal for us the true meaning of Christmas.

Christmas speaks to us of cheer. It brings renewed each year the glad message that came from on high. If we did not have this period of joy and happiness to break the monotony of the years in life the world would be a much harder place in which to live. If that message of eternal love was not constantly on the lips of children and Christian people this earth would soon become wan and worn.

Christmas brings happiness to those who know and confess Christ. The joy that is born with this season is the assurance that is ours through the Babe of Bethlehem. The burdens of life are lifted for a time. The trials and temptations are forgotten in commemoration of the birth of the Christ-child. Childhood is blessed in that God

sent His own beloved Son to be born of a woman.

Christmas tells of an undying love. Such love never before had been known. Such devotion never since has been related. The world will pass away before the fullness can be revealed. The angels spoke of it on that first great day. Men have been repeating it ever since. But none have been able to fathom its depth. The world will always be interested in the mystery of God sending His own Son to this sincursed earth.

Christmas calls the nations of the earth under one banner. Boundary lines fall away when the approaching light from above sounds the call of the coming Saviour. The angels brought a new message in the words, "Good tidings to all men." As long as Christianity fails to spread the Christmas tidings to the nations of the world she has not grasped the true meaning of the Church's mission. One joy of the Christ must have been that the nations of the world were represented at His birth in the presence of the Wise Men from the East.

Christmas reveals the glory of God and His Kingdom as nothing else has ever done before. That glory and a place in that kingdom is ours just so far as we live and devote ourselves to the Child that was born on that first Christmas morn. A new revelation yearly comes to us as we read, study, and live over the facts of the coming of the Christ.

The happiness and joy that this blessed season brings can never be taken away from us by the hand of man. But they ought to increase as the festivals come and go and the facts of God's love is deepened by the wonderful facts of Christmas.

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FIRST SUNDAY AFTER CHRISTMAS.
December 29, 1924.

THE LUTHERAN CHURCH IN JAPAN

Rom. 1:8-16.

(Rev. Clarence E. Norman—Missionary to Japan and former President South Carolina League.)

DAILY BIBLE READINGS.

Monday—Romans 10.
Tuesday—1 Thess. 2:1-12.
Wednesday—Titus 3:1-8.
Thursday—1 Cor. 10:13-21.
Friday—1 Cor. 2:1-7.
Saturday—Luke 16:10-13.

1. Lutheran missionary work was begun in Japan in 1893 under the former United Synod in the South by Revs. R. B. Peery and J. A. B. Scherer. The United Danish Synod established a mission in 1898 and the General Council began to send missionaries in 1908. Now we are one United Lutheran Mission, the Danish Synod having merged their work with ours and having representation on our board.

2. The first station was Saga on the S. W. island Kyushu. The greater number of our churches are in Kyushu. Among them the largest and the most promising in the matter of self-support are the churches at Hakata, Saga, Kurume, Kumamoto, Kyushu Gakuin, Omuta and Minamata.

3. Kumamoto, geographically the center of Kyushu, may be said to be the center of our missionary work. There our boys' high school, Kyushu Gakuin, was established in 1908 under the leadership of the lamented Rev. C. L. Brown, D.D. Kyushu Gakuin has an enrollment of 625 students, has graduated twelve classes and has become a mighty force in the educational and evangelistic work of the Japan Lutheran Church. In Kumamoto is established our Colony of Mercy, embracing homes for rescued women, old people and orphans. And in Kumamoto is to be established in 1925 our girls' high school, which will prove to be a counterpart of Kyushu Gakuin in the field of educating and bringing to Christ girls in our field.

4. We have a small, poorly equipped theological seminary operated in connection with Kyushu Gakuin. This seminary has done excellent work, but the Mission has plans for and is requesting funds for the establishment of a thoroughly equipped, wellmanned seminary in Tokyo, than which the Japan Lutheran Church has no greater need.

5. Our Mission has work in the larger cities of Hondo, as well as Kyushu, but in the big cities of Hondo (Tokyo, Osaka, Kobe, Kyoto, Nagoya and Shimonoseki) we own only two lots but no buildings. Here are opportunities for Luther Leagues to buy lots and build chapels for the advancement of the work.

Our missionary work is *educational:*

Four kindergartens (Saga, Ogi, Hakata and Kurume).

One boys' high school, Kyushu Gakuin.

One seminary in Kumamoto, to be moved to Tokyo, enlarged and better equipped.

One girls' school to be established in Kumamoto in 1925.

Our missionary work is *evangelistic:*

In the kindergartens, schools, Sunday schools, churches, chapels, parsonages, homes; in hotels, market places, stores; on street corners, roadsides; and at fairs and even temple celebrations, the Gospel is preached and souls are gathered in, by missionaries, and Japanese pastors, evangelists, teachers, Sunday school workers, Bible women and lay men and women.

Some comparative statistics:

Out of 242 Christian kindergartens we have four.

2800 Sunday schools 40
2480 churches and preaching places 36

(*Continued on page* 24)

Intermediate Department

"AND JESUS INCREASED IN WISDOM AND IN STATURE AND IN FAVOR WITH GOD AND MAN"

THE WORK OF THE INTERMEDIATE LEAGUE AT BOYERTOWN, PA.

(As given by the Secretary, Florence March, at the Pennsylvania Convention.)

The Intermediate Luther League of Boyertown held their first meeting on March 8, 1923. There were 48 present. We came together for the purpose of doing good and of following up the Luther League work at home and abroad. With the former we have succeeded very well. At both Easter times during our League's career, we have sent eggs, chocolate, fresh, boiled, and the like to the Topton Orphans' Home, to give the kiddies a little taste of Easter. We have responded to the call for entertaining the orphans at Carsonia both years, last year taking care of eight, this year only five, as that was the limited number spared us. At Christmas time we sent them money to buy the turkey or whatever they needed for their Christmas dinner. We have also sent delegates to all conventions during our League's career.

But with the work abroad we have practically done nothing. We wrote a letter of Christmas cheer to the missionary from our own church, Clarence Snavely, whose reply we all received with appreciation. That is the limit of our work abroad, but as we are only a young League yet, we expect to do more in the future.

About six months ago our League showed signs of weakening. Our numbers at meetings decreased so much that we were obliged to think of a scheme to bring our members together again.

After some consideration, we came to the conclusion that the Ford and Buick Plan would have the most interest for our Leaguers.

We chose a girl and a boy as chauffeurs and they chose their assistants and in the same fashion chose those whom they wished to be on their side. The girl herself picked the Ford and the boy preferred the Buick. For four meetings each side tried to get more present on his or her side, and also tried for the larger number of new members. Each time an old member came, they added two miles to the list, each time they were absent they subtracted two miles from the total. Each new member counted ten. The plan worked fine. All Leaguers began to be interested not only in the game, but also in the League work.

At the end of four meetings, the Fords won—as usual—and the opposite side, the Buicks, gave an indoor social, which we styled "An Indoor Track Meet." This also proved very interesting. This time the Buicks won, so now we have a well balanced League of 218 members.

These suggestions which have proved successful to us might also help other Leagues to increase the interest of their Leaguers and increase the number present at their meetings.

If these should do this, the Luther League of Boyertown should feel that they have done one of the greatest works possible, for we would be helping our fellow men and pleasing God.

REGISTERED INTERMEDIATE LEAGUES.

1. Girls' Intermediate Luther League, House of Prayer, Woodlawn, Pa.
2. Boys' Intermediate Luther League, House of Prayer, Woodlawn, Pa.
3. Girls' Intermediate Luther League, Grace, C. S., Pittsburgh, Pa.
4. Intermediate Luther League, St. John's, Boyertown, Pa.
5. Intermediate Luther League, First Church, Findlay, Ohio.
6. Girls' Intermediate Luther League, Redeemer, Monaca, Pa.
7. Intermediate Luther League, Grace, Springfield, Ill.
8. Intermediate Luther League, Christ, York, Pa.
9. Intermediate Luther League, Advent, New York City.
10. Intermediate Luther League, Redeemer, Utica, N. Y.
11. Intermediate Luther League, Redeemer, Minneapolis, Minn.
12. Intermediate Luther League, First Church, Warren, Pa.
13. Intermediate Luther League, Bethlehem, Harrisburg, Pa.

14. Intermediate Luther League, Penn, Pa.
15. Intermediate Luther League, Trinity, Victoria, Texas.
16. Intermediate Luther League, Christ, Lancaster, Pa.
17. Intermediate Luther League, Zion's, Womelsdorf, Pa.
18. Intermediate Luther League, St. John's, New Castle, Pa.
19. Intermediate Luther League, St. Andrew's, Hickory, N. C.

The list is growing! Send ten cents in stamps, with the name of your Church, the Intermediate Superintendent's name and address, the number enrolled, and the date when organized. You will then be registered in the Intermediate Department of the Luther League of America, be assigned a Registration Number, and a Registration Certificate will be sent you. If you have an Intermediate League, do not fail to register.

CHRIST, YORK, INTERMEDIATES.

Here is the account of two of the interesting meetings which the League of Christ Church, York, have held:

"Our last meeting was held just at twilight on a hillside outside the city, and all who were there voted it the best meeting yet. A short hike brought us to our destination, where we enjoyed a splendid program in charge of Grace Reever. Our topic was "The Stars." Miss Reever gave some most interesting facts concerning the multitude of stars. Miss Boeckel told an interesting story and M. Haller Frey spoke of the greatest star of all, the Star of Bethlehem. A candle lighting service, in charge of the superintendent, was held just as the stars began glimmering, and proved very impressive. Some fun, with pickles and pretzels, closed the evening meeting, and we were all home by nine o'clock.

"How much the girls and boys miss by neglecting the opportunity they have for growing as Jesus did, 'in wisdom and stature, and in favor with God and man.'

"Every topic and lesson we plan and study are so arranged that all the boys and girls can take part, which enables them to use the talent and ability that lies within all. Come and meet with us in our outdoor meetings during the summer."

And this:

"Our last meeting consisted of a reorganization and planning for the winter's work.

"We found that our League was working well and all that was lacking was numbers.

"Miss Ethel Mosteller gave a very interesting report of the Intermediate Conference at Lancaster. She also explained in part the Merit System which after some discussion we decided to use.

"Miss Florence Smith, our group leader, talked about the good times she was planning for us, a box social and a Hallowe'en party, and several other things. Don't they sound interesting?

"We also planned for an entertainment of some sort, the proceeds of which will be used for the rebuilding fund.

"Our meetings are held every first, third and fifth Tuesdays of the month, at seven o'clock. Won't you come and help us make our meetings a success by your presence? We need all the members we can get, so please come and help us and you will be sure not to regret it."

What are *you* doing in *your* Intermediate League? Send us an account of your interesting meetings, and the work you are doing.

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TOPICS.

December 7, 1924.

HOME MISSIONS AS A VOCATION

Rev. W. A. Berkey.

Mark 5:19-20; Gal. 2:18.

There are many kinds of church work. It differes in different churches and different localities. It differs in the same church as the church grows in years and in strength. Church work differs as much as any other work.

Some people are more interested in certain phases of church work than in others. They may feel that they have not the ability to do certain kinds of work, or, even with ability to do other work, they choose to devote their efforts and their very lives to certain kinds of church work. This is to make it a vocation. Some people give their whole lives to the rearing of children. If they have no children of their own they will adopt children. When their own children grow up they take others into their home and thus always have children to work for and live for. Many people give their whole lives to work for children, teaching children in the schools, caring for children in institutions for children. Their interest is in children, not in grown-ups. Passing the farms at State College, Pa., one sees men sitting on the ground working with tiny trees two or three inches in height which will some day, maybe a hundred years after this, be large forest trees. These men are interested in the starting of trees. That is their vocation.

Now the work that has to do with the starting, the planting, the organizing, and the caring for churches in their early years is what we mean by Home Missions. Can you see why some people choose to make this sort of church work their vocation? There are reasons.

To start a church is as interesting as to start a forest tree or to train up a child. Home Missions offers as great a field for

work as old, established churches. Work with young churches may be more inviting than work with older ones and offers greater possibilities. There is much work that is the same, but there is a difference, and this difference causes some ministers to make Home Missions their vocation, and they give their whole ministry to young churches and planting the church where the people have not the privilege to hear the gospel.

But let us not think of Home Missions as a vocation only in connection with ministers. Are there not many church people, young church workers as ourselves in the Luther League and the Sunday School, who find their greatest satisfaction and opportunities in their work in the small, growing mission churches? What happy days we recall when we worked in some mission church! Some people look for a big church when they want to unite with a church; others seek out a mission church because they have made Home Missions their vocation in the church. What have we ever done that we value more highly than our work in starting and establishing a church?

PROGRAM FOR THE MEETING.

Home Mission Hymn.

Answers to following questions should be sought and answered after topic article is presented:

Is our church a home missionary church?

What Home Mission churches are in our community?

What can we do to help a home mission church?

Secure the following for the meeting:

Pictures showing some large church building of a congregation once a mission and a picture of its building as a mission church.

A list of home mission pastors in our Synod.

Have a life sketch written of a home mission pastor as a pioneer on the frontier of our country.

Give a final review to the Intermediate topic article.

Final question: Who will comply with the thought in the last two paragraphs?

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December 14, 1924.

MY COMMUNITY SERVICE

Rev. Frank W. Richter
Gal. 6:3-5; Ps. 84:4-7.

Community.—The place where we live; a body of people having common rights, privileges or interests, or, living in the same place under the same laws and regulations; the public, or people in general.

Service.—The act of serving; the deed of one who serves; labor performed for another; duty done or required; religious duty performed; that which promotes interest or happiness.

Scripture Lesson.—The passage of Scripture chosen is from Paul's letter to the Galatians. A Christian church had been organized in Galatia three or four years before, and Paul wrote this letter to help them in their Christian living. Read some of the things he wrote to them, for what he said will be just as helpful to us who are striving to live Christian lives today as it was to them who lived so long ago.

The life of God is a life of love. The fundamental commandment of the law of liberty is "Love one another."

A Christian exists in order to be helpful. "We are saved to serve" is the slogan of Inner Missions. Everything that is given to us is given, as was the bread to the disciples, to be distributed to the multitudes. If we are saved it is in order that we may help in saving others. If we have this world's goods, it is in order that we may share them with the needy, with the Church, helping Christ in His work for others.

We ought to feel the burdens of others. We feel our own and are apt to suppose that ours are the heaviest of all. We are apt to be so absorbed with our own burdens that we have no thought nor sympathy for another's. But we are to bear one another's burdens. Here is the charter for all the ministry of love and mercy that each individual Christian and the Church at large must do. How much thought, love, care, do you give to the sorrows, poverty, sicknesses, distresses of others? How much have you planned or done to help those in your community who are bound hand and foot in the miseries of sin and commercial injustices? How much have you done to bring the Saviour and His saving power to your next door neighbor—to those who know not of the love of the Christ?

WHAT CAN LUTHER LEAGUERS DO?

Do you have a hospital, or Old People's Home in your neighborhood? Try singing for them some time and see how they appreciate that service. If in the summer time—gather some flowers and take along.

Every county has a Poor House. Visit these shut-ins and bring them some cheer. The writer has spent nearly all of his Tuesdays for over four years in these Institutions. Last summer they were quarantined so we did not go for about two months. I wish you could have seen the joy manifested by these unfortunates upon our return. Has it been worth while to visit there?

As I look out from my study window I can see improvements which were made during the summer. The man on the corner

has fixed up his lawn with trees, shrubery, flowers and grass. After he was through, the next man fixed his place in keeping with the first, but the third man still persists in throwing tin-cans and rubbish over the side of his bank, probably to spite his neighbors or because he cannot see how badly it looks. Do you think he will keep this up when the rest of the community is all beautified? Can Luther Leaguers help in beautifying the community in which they live?

Is there a family in your community who does not go to church. Make it 100 per cent Christian and go after that family. The light that shines farthest shines brightest at home.

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December 21, 1924.

THE BABE BORN, AND THE BABES WHO DIED

Matthew 2.

SUGGESTIONS FOR RENDERING THE PROGRAM.

Select appropriate Christmas hymns. Have the following Scripture passages read by different members of the League: Matt. 2:1-6; Matt. 2:7-12; Matt. 2:13-15; Matt. 2:16-17; Matt. 2:19-23.

Have a paper prepared on "The Birth and Childhood of Jesus."

Also have a paper on "The Babes Born Today Who Will Never Know Jesus."

Have your pastor aid you in selecting material for these papers.

Pray for all the babes in the world. Pray that they may learn to know Jesus Christ. Pray for grace that you may help them to know of Him.

TOPIC.

In the second Chapter of St. Matthew's Gospel we are told that when Jesus was born in Bethlehem of Judea, in the days of King Herod I, Wise men from the East came to Jerusalem, and asked where they could find the child that was born king of the Jews. They said that they had seen His Star in the heavens, and that following the guidance of that Star, they had come to worship the Newborn King.

When Herod, the King, heard this startling news, he was sorely troubled, as well as were all of his followers in Jerusalem. What! A New King of the Jews! He, himself, was king of the Jews, and he would allow no one to lay claim to his throne. He was deeply concerned, and began at once to look into the matter. He called the chief priests and the scribes of the people together, and inquired of them where the Christ should be born. (Evidently he did not read the Scriptures himself, but depended upon some one else to do that for him.) From the priests and scribes he learned that the Christ was to be born in Bethlehem of Judea, for they were familiar with the prophecies concerning the Promised Messiah. When Herod had learned where the New King would be born, he privily called the Wise Men to himself, and learned from them exactly what time the Star had appeared. Having learned the time and place of the birth of Christ, he sent the Wise Men to Bethlehem with the instruction that they should find the Child and bring him exact information, in order that he himself might go and worship Him.

And now let us follow the Wise Men. We see them leave Jerusalem and follow the Star until it came and stood over the exact spot in Bethlehem, where the Christ-child lay in His lowly manger. Having found the Child, with Mary, His mother, they fell down, and worshiped Him, and gave unto Him gifts of gold, frankincense, and myrrh. Their long and tedious journey in search of the New King had been amply rewarded, for they not only saw the Saviour of the world, but they were also privileged to worship Him, and to offer unto Him their gifts. And now it is time for them to return. Do they obey Herod's instructions and bring to him the exact information as to where the Child can be found? No, not in the least. Why? Because they have been warned of God in a dream not to return to Herod, but to return to their homes over a different route.

Soon after the Wise Men left Bethlehem the angel of the Lord appeared to Joseph in a dream, and warned him to take the Child, Jesus, and Mary, His mother, and go into Egypt. There they were to remain until the Lord should tell them to come out, for said the angel: "Herod will seek the young Child to destroy Him." Joseph obeyed the warning, and went into Egypt.

In the meantime Herod grew impatient waiting for the Wise Men to return with definite news of the Christ-child's whereabouts. When he saw the Wise Men had not obeyed his instructions he was exceeding wroth, and caused all of the male children in Bethlehem under two years of age to be put to death, according to the exact time which he had learned from the Wise Men that the Star of the Christ-child had appeared. At first we are surprised to find that Herod, a great king, would thus have innocent babes put to death. But when we examine his life, our surprise is not so great. There were many who threatened to take his throne from him. He was in a constant state of anxiety concerning his throne. His family troubles were many and serious. He quarreled with his wife and mother-in-law, both of whom he had put to death. He even put three of his own sons to death, lest they should come into

possession of his throne. In the light of these cruelties, we are not surprised to find him slaying those innocent babes, in order to kill the one born to be "King of the Jews."

We do not know exactly how many babes were put to death at this time, but according to the best authorities on the subject, there were perhaps not more than twenty. Bethlehem was a small place, and consequently there would not be many male children under two years of age. But even though the number was small, it was still a great slaughter. The hearts of the mothers of the "Babes who died," were filled with grief and sorrow. They could not understand why all of this grief had come upon them. How little did they know that the blood of the "Babes who died" was a witness of the "Babe who was born."

And now let us notice the "Babe Who was born." This babe was the Christ-child. He was born to be the king of the Jews, but not of the Jews only, for His kingdom is world-wide, embracing all of mankind. His kingdom is not of this world, but it is a spiritual kingdom. Upon the death of Herod, Joseph brought Jesus and His mother out of Egypt, and made their home in Nazareth. There Jesus was subject unto His parents. He lived much as other boys, helping Joseph in his carpenter's shop. He played with other boys, and experienced the things that came into every boy's life of His time and community. There in Nazareth "He grew in wisdom and stature, and in favor with God and man." In growing into manhood Jesus was subject unto the same temptations as other men are, but He did not sin. He lived a life that was without sin on His part, but nevertheless he died because of sin, for He took upon Himself the sins of the whole world, in order that every man might have eternal life. And so we see that the "Babe who was born," even the Christ-child, although he escaped the wrath of Herod, died upon the cross in His early manhood, being about thirty-three years of age at the time of His death. But before His death He selected and prepared a group of men to bear witness of His death, and to carry on the work of His kingdom, until all the babes that are born into the world have an opportunity to become subjects of His kingdom, and heirs of His salvation. However, there are millions of babes being born today who will die without a saving knowledge of this Christ-child. Think how sad! What are we as young Christians going to do to help those babes learn of Jesus Christ and His love for them? What a great and good thing it would be if each Intermediate Leaguer would help *just one* of these unfortunate babes to find Jesus Christ?

December 28, 1924.

"CREDO"

Rev. Elmer F. Rice.

2 Tim. 2:12; John 6:68-69; 2 Tim. 3:14-17.

SUGGESTIONS FOR USE IN MEETING.

Daily Bible Readings.

Belief in God.—John 3:1-16.

Belief in Christian Church.—Eph. 2:11-22.

Belief in Communion of Saints.—Matt. 5:3-16.

Belief in Forgiveness of Sins.—Matt. 18:21-35.

Belief in Resurrection.—1 Cor. 15:50-58.

Belief in Life Eternal.—Matt. 10:34-42.

Hymns Suitable.

My Faith Looks Up to Thee.

Rock of Ages.

What a Friend We Have in Jesus.

Love Divine, All Love Excelling.

Jesus, My Strength, My Hope.

Holy Ghost With Light Divine.

Hymn Book is especially rich in hymns on Faith.

Topics for General Discussion.

Give some way by which our faith may be strengthened.

What are some of the things which destroy faith in things righteous?

What does Jesus do when He finds faith in men?—Luke 19:5; Matt. 8:10, etc.

What should we do when our faith is weak?

What must we do to be saved?

What was the great doctrine of the Protestant Reformation?

Memory Verse.

2 Tim. 1:12. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

A General Prayer.

Blessed Saviour, we rejoice in Thy mercies unto us. We thank Thee that we can see Thee in faith and worship Thee. Wilt Thou, dear Lord, come and rule over our hearts and lives. Teach us to live for Thee and to walk in Thy ways. Help us to carry Thy Gospel to the world. Anoint us with the spirit of sacrifice and service. Keep us and all of ours, in the faith of our Lord Jesus Christ. In His name we ask these blessings. Amen.

Psalms Suggested.

Psalms 11, 19, 27, 30, 46, 57, and others are very suitable for the subject.

Blackboard.

As the things are brought out, write them upon the blackboard, for this will cause them to be remembered. No doubt belief in the Bible, in the forgiveness of sins and many others will be brought out in this meeting. Let each one express themselves as to the things which they believe. This will strengthen all in their faith.

CREDO.

Introduction.

We have been enjoying Christmas and we are standing near the threshold of a New Year. I wonder if we have ever thought of what this means? A new page will be turned upon the book of time. What is our creed for the coming year?

No Need of Creed.

Not long ago a man said in an address that he did not believe in any creed. He was tired of people asking him to repeat the Creed. He was independent and strong enough to live for himself. He said, "The Creed is all out of date, and I live in modern times."

No Creed, Sign of Unbelief.

The people who do not believe in a creed and live independent in their own self-righteousness, manifest their own weakness and unbelief in Jesus Christ as their Saviour. The Evil One suggests these thoughts to them. To deny Christ is to serve Satan. To deny Christ is to be rejected as a child of God.

Faith Necessary.

We live by faith every day of our lives. We go out in our autos in the faith that we shall go to some other place. We step on the train in the faith that we shall be carried to another city. The farmer sows his seed in the faith that he shall reap a harvest of the same kind of grain. We go to school to prepare ourselves for a future position which we believe we shall receive. Belief causes us to do our best. A belief in Christ causes us therefore to do our best for Christ. If we would be saved we must believe in Christ. And when we do believe we find that we can do all things through Christ who strengthens us.

Our Only Hope.

Jesus tells us that He is the Way, the Truth and the Life, for no man cometh unto the Father but by Him. Jesus opened the truths of heaven to mankind by his wonderful parables and teachings. He revealed the wonders of God's power in his miracles, so that even the winds and the waves obeyed his voice. Jesus supplied a long felt desire in the hearts of men. The disciples realized this and so when Jesus asks them if they would also go away from Him, Peter at once replies and says, "To whom shall we go, Thou hast the words of eternal life. We believe and know that Thou art the Holy One of God." Believe on the Lord Jesus Christ and thou shalt be saved.

We Know Christ Through the Bible.

We know God through the teachings of the Bible. The Bible is God's Word to us. Through it we learn of Christ and eternal life. It reproves us of our sins and points out to us the true way. It tells us what we should do and what we should not do. It holds out to us the gift of eternal life in Christ Jesus our Lord. Through it we receive a new vision of life which is revealed to others in our actions, in our conversation and written upon our faces.

Conclusion.

I believe in God the Father who created me and in God the Son who redeemed me, and in God the Holy Ghost who sanctified me, One Lord and One God. I believe the Bible to be the Word of God, my guidebook and chart on the sea of life. I believe in God and His love. I believe in the Bible because it is God's Word. I believe in the Creed because it is a brief summary of the doctrines of the Bible concerning God and life.

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LUTHER LEAGUE TOPICS

(*Continued from page* 18)

4700 workers (missionary and native)	60
21 high schools for boys	1
35 high schools for girls	1
9 colleges for men and women	0

(These statistics apply only to Protestant missionary work.) They are too low, help us to increase our work for the Kingdom.

Names of our missionary families: Lippard, Stirewalt, Miller, Nielsen, Horn, Hepner, Linn (John), Thorlaksson, Bach, Norman, Schillinger, Knudten, Gray, Linn (Arthur) and Heins.

Names of our single women missionaries: Akard, Maude and Annie Powlas, Potts, Hendrickson and Shirk.

Things your League might do:

1. Pay annually $1,000 towards the support of a missionary. The New York League is paying that amount towards the support of Rev. Fred Heins.

2. Establish scholarships in our boys' and girls' high schools.

3. Pay the support of a Japanese pastor or evangelist or Bible woman. Get information from the Rev. George Drach, 18 E. Mt. Vernon Place, Baltimore, Md.

4. Pay the annual budget of a kindergarten or a preaching place of a "string" of Sunday schools in the country districts.

5. Boost the Japan Lutheran Theological Seminary and make a contribution of $500 or $1,000 towards the building fund. The New York State League raised $5,000.00 for a professor's home at the theological seminary. Other homes are needed there and in the stations. Many of our stations need lots and buildings for chapels and churches. What State Leagues will follow the lead of the New York League?

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

SHALL WE HAVE A JUNIOR LEAGUE?

(A dialogue between a pastor and one of the Leaguers.)

"Pastor Smith, we members of the Senior League think that there should be a Junior League in our church. We feel that the children are missing something. A group of us are willing to take the responsibility of seeing that the work is carried on in the proper way, if you approve."

"Well, the Junior League is all right, Dorothy. But just why do you think the children need one? They already have so many organizations."

"I know there are many other organizations for them, but in the Junior League we combine the work of all of them, and we hope to combine all in a full, well-rounded program, without losing the identity of any of them. For instance, we provide missionary instruction by a missionary topic once a month, and by Junior mission study classes each year. We encourage missionary giving. The work of the children's missionary societies would be taken care of."

"Granted we should have one, isn't the Sunday School doing all that the Junior League does? Why so much duplication?"

"If you study the work of all the organizations I do not believe you will find any real duplication. The Sunday School is the teaching branch and the Junior League is the 'doing' branch. The children's missionary societies teach missions. On the other hand the Junior League trains the boys and girls in Leadership. The specific purpose of the organization is to make of them intelligent, trained Christian leaders. We may be a bit selfish in this motive, we think that if we help to train the boys and girls in Junior League work today we will have a better Senior League tomorrow. We must build for the future, and that is just our aim in the Junior League."

"But how does the Junior League go about the task of training boys and girls?"

"The first thing is to get a Superintendent. As I told you, a number of us together are willing to take this responsibility. One perhaps would find it too much alone, but with one to plan the work, another to take care of the music, another to look after the Bible work, and others to develop the missionary programs, the hand-work, the social programs, and all the other features, we, as a Senior League, can well take care of this."

"But how would you start to get the children?"

"We would send a written letter to the parents of all the children in our Sunday School between the ages of eight and twelve; we would announce it in Sunday School; we would put a notice in the Church Bulletin. We would then visit some of the children and have them promise to come to the first meeting. At that first meeting we would have some good, bright singing, some pictures to interest the Juniors, we would have some one tell some good stories, and we would explain the whole plan and the regular course of study."

"Oh, then you have a regular course of study. That sounds attractive. Tell me about it."

"The course is quite pretentious. There is a regular plan of weekly study, with Junior topics for the devotional meetings, just as there is for the Seniors, and these cover the Bible, the history of our Church, missions, the study of Luther, and the work of the Luther League.

"This year there was a series of Bible Topics on the children of the Bible, little Samuel, David, Joseph, and the greatest Child of all, the story of the Boy Jesus in the Temple. The Juniors learn to tell these Bible stories, they act them out or dramatize them, and they make notebooks containing pictures illustrating the same.

"They also learn through some of these weekly Topics of the things of the Church. They are taught to attend Church. They learn the Church seasons. They memorize the hymns of the Church. The history and beginnings of our Church is taught.

"Likewise they learn the missionary work which our United Lutheran Church is doing. This year there is a series of twelve missionary lessons which the Juniors will

study. They will learn of the work of our own Church in Africa, India, Japan, the Virgin Islands, and our work at home along the frontier and among the immigrants.

"A special part of the work is the study of Luther. Of course we want these Juniors to know the story of the great founder of our Church, and therefore twelve more of the lessons are taken from the book, 'Martin of Mansfeld.' The children learn these stories, and then illustrate them in notebooks specially made for the purpose. They also write a story on the life of Luther.

"They also learn of the work of the Luther League itself. Some of the Topics teach this, and in addition, rallies and conventions for the Juniors themselves are held, where they may learn more.

"In addition to this course of study there is material provided for special meetings, Lenten, Reformation, Thanksgiving, Christmas and Junior League Day, when the work of the Junior League is emphasized.

"Two study classes are organized among the Juniors each year also. This year they have had Japan Study Classes, studying 'The Honorable Japanese Fan,' and a class on 'Better Americans,' learning more about the immigrant.

"The Juniors are further trained by the use of the Junior Luther League Reading Course, a set of six books, which are circulated among the children to be read, or used in the meetings."

"These are all splendid plans, but where do you get the material for all these meetings?"

"The Topics themselves appear monthly in the LUTHER LEAGUE REVIEW, and to supplement them there is a Junior Program Packet, costing forty cents, which gives a number of exercises, drills and other parts which can be given by the Juniors themselves in their meetings."

"I can see how this work will help make good Senior Leaguers and Church members, but just how do you accomplish the training in leadership of which you speak?"

"It is natural for the Juniors to want to be leaders. Each Junior thinks he ought to lead. The Junior League directs this tendency. The Junior League is organized just as is the Senior League. The boys and girls hold office and conduct their own meetings. Of course there are not enough offices to go around, but each officer may have an assistant, and the rest of the members may serve on committees, and all may share in the program of the meetings themsolves. Each takes part. The Superintendent, once these officers are appointed, allows them to manage the affairs of their departments. She may suggest and guide, but the Juniors work out their own plans. The result may not be the smooth meeting of the Senior League—and not all these are smooth—but the children are learning to do things.

"It is during these years, too, that the boys and girls learn to pray. Each meeting calls for prayer from the Juniors. Many make their own free prayers in the meeting."

"If you organize this Junior League when do you propose to hold the meetings? I think Sunday afternoon is a poor time, don't you?"

"The very best time for our meeting is when we can get the largest number of helpers and Juniors out. We prefer not to have it on Sunday afternoon. A weekday afternoon gives us the opportunity for supervised play afterward, and also teaches the child that the Church is not only for Sunday."

"I think this is a good plan. I'll tell you what to do. You Leaguers go ahead and organize and prove to me that all these things are so. I will do all I can to help. I am willing to do or have done anything that will keep our boys and girls interested in the Church, and the most important thing that you have suggested is that this Junior League will actually train our future members.—*Adapted from The Epworth Herald.*

—

December 7, 1924.

OUR SLOVAK FRIENDS

(Missionary)

Gal. 6:10.

PROGRAM.

Opening Devotional Period—"Like Jesus"—see leaflet.
Hymn—"O, Zion Haste."
Scripture Lesson—Gal. 6:10, read by Junior, afterward memorized by all.
Sentence Prayers by Juniors—for the Immigrant Mission Board, for the Slovak and Hungarian people.
Bible Drill—People of the Bible—see leaflet—"Bible Drills."
Topic—"Our Slovak Friends."
Discussion—How can we help the Lutheran Slovak immigrants? What are some of the plans of our United Lutheran Church for them? Tell something of Dr. Ramer's work.
Closing—Lord's Prayer.

THE TOPIC.

The people of the Slav race come to us from Southern and Eastern Europe.

They include the Slovaks, Hungarians, Magyars, and Letts.

These people come to America to work.

They are found everywhere doing our hard work.

In Pennsylvania they mine our coal.

Further West they are found in the great iron and steel mills.

Most of these people are Lutherans in their own country, and when they come to America they seek for a Lutheran Church. The United Lutheran Church is working with them, but there are so few workers that the task is slow.

The Superintendent of this work is the Rev. Adam Ramer.

There are so many towns scattered all over our country where groups of these people are found, waiting eagerly and anxiously for a Church, that sometimes it is almost a year before he is able to visit them the second time.

Churches are not only established, but buildings are begun and Sunday Schools are organized.

Some of the young men among these people have been aided to study so that they may become pastors and preach to their own people, and today there are 25 who have been ordained as ministers.

There are about 35 established missions.

Get "The Story of Slovak Susan" from the Women's Missionary Society, 723 Muhlenberg Bldg., Philadelphia, to tell at this meeting.

—

December 14, 1924.

"AROUND THE CHRISTMAS TREE—LUTHER'S HOME"

Luke 2:11.

Make this a preparatory meeting to your Christmas celebration.

Be sure to display the picture in the book accompanying this chapter.

PROGRAM.

Hymn—"The Happy Christmas Comes Once More."

Memorizing of the Christmas story from the Gospels—the shepherd story (Luke 2:8-17); the wise men story (Matthew 2:1, 2, 9-11). (Start the memorizing of this at this meeting, and assign it to the Juniors as home work to be memorized at home and recited at each meeting during the pre-Christmas season.)

Topic—"Around the Christmas Tree—Luther's Home."

Sentence Prayers—that all may have a happy Christmas time—that the joy of Christmas shall come to all—that our preparations for Christmas shall include giving to others and making others happy—that we shall remember it is His Birthday.

Discussion—How can we make a happy Christmas for others?

Closing—Lord's Prayer.

Hymn—"Away In a Manger," softly sung by the smaller members.

THE TOPIC.

Use Chapter 16, "Widening Circles" of "Martin of Mansfeld," for this meeting.

Have the Christmas celebration in Dr. Luther's home acted out by a number of the Juniors. It is simple and a splendid object lesson showing a beautiful picture of a happy Christmas celebration.

—

December 21, 1924.

CHRISTMAS MEETING

Matt. 2:1-11.

Several suggestions are given for the Christmas meeting on the leaflet "Christmas in the Junior League," in packet. Follow out as many of these suggestions as possible.

Two suggestions are given for a program. "A Candlelight Meeting" makes an interesting meeting. If this is used, see that only older Juniors participate and guard the candles carefully.

In the packet there is a Christmas pageant, "It Came Upon the Midnight Clear." You can use this in a simple way for your regular meeting or as given in the leaflet it will make an admirable public meeting.

—

December 28, 1924.

THE BEST THING IN THE PAST YEAR: THE BEST FOR THE NEW

Psalm 126:3.

PROGRAM.

Opening Hymn.

Sentence Prayers—that our Junior League may grow during the coming year, that each Junior may do his full duty in all he is asked to do, that the work may be blessed.

Topic.

Discussion—Best Things in the Past Year: The Best for the New.

Closing.

THE TOPIC.

Long ago the old Greeks believed that there was a two faced god—Janus—and they named the first month of the year after him—January.

They believed that he could look behind and see all that had happened, that he could also look ahead and see what was yet to happen.

At the close of the Old Year that is just what we want to do. We want to see all we have done this last year, and also make plans for the work of the New Year.

A good merchant or storekeeper always takes account of stock at some time in the year to see just what he has on hand, and that is just what we want to do today. We want to see what we have accomplished this last year in Junior League, we want to see what plans we can make to make our Junior League bigger and better.

What have we as Junior Leaguers done this last year? Have we been all as regular in attendance as we might have been?

Have we all read our Bibles every day, as we should? Could we recite any memory verses that we have made our own this year?

What about Church attendance? Are we always found in church?

Perhaps when we have come to Junior League we have not taken as much interest in the Topics as we might have done. Were we more of a hindrance than a help? Were we always ready to take part when we were asked to help in the program?

We must wake up at the beginning of this New Year, and resolve to do the very best we can. Our Junior Superintendent can do little if each Junior in the League does not do his part.

Then as a whole Junior League have we all worked together? Have some wanted to do one thing, some another? Suppose the wheels of the family clock would all decide to run to suit themselves? What kind of time would the old clock tell? We must all work together.

Let us pray more this year, let us do better work in the Junior League, let us as a Junior League do bigger things than we did last year, and then our work will grow day by day.

FOR DISCUSSION.

The Best Things in the Past Year: The Best for the New.

(Talk these over with the Juniors and have them vote to carry out some of the plans suggested.)

Did you make a Luther Book this year as suggested in the lessons on "Martin of Mansfeld?"

Did you make Christmas or Lenten booklets?

"Did any Juniors write stories on Luther?

Did you take any pictures as suggested at the Junior Rally or on Junior League Day?

(Send any of this material to the office.)

What was your best meeting?

Did you have a Japan study class?

Did you have a class on "Better Americans"?

What special work did your Junior League do this year?

* * *

How many Junior Leagues will reach the Standard of Efficiency this year? (In the Superintendent's Manual there is a Fifteen Point Program for each Junior League. Talk this over with the Juniors, and set your goal for the year the attaining of all or as many as possible of these points.)

PENNSYLVANIA JUNIORS HONORING THE FIRST JUNIOR CHAIRMAN. THE REV. C. ELVIN HAUPT, D.D.

How about the new Junior Reading Course for 1925? Will we get this and use it?

Will we have a class on "Chinese Lanterns." (This is the new foreign mission study book, which we will use during 1925.) How about a class to study more about "Better Americans"? ("Better Americans," Number Two, is the home mission Junior study book.)

How many of these plans will we carry out in our League?

* * *

Let us adopt for our motto for our Junior League for the new year—Philippians 3:13-14, "Forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NOVA SCOTIA

The Ninth Annual Convention of the Luther League of Nova Scotia was held on June 3 at St. Martin's Church in Rose Bay, the Rev. Carl Sorensen, pastor.

After Pastor Sorensen had conducted the morning devotional service, Miss Clara Creaser extended a cordial greeting to the convention on behalf of the Rose Bay League. To this Mr. Arlington Mailman, the president, responded, and in a few well-chosen words, gave assurance of the pleasure and appreciation on the part of the visiting delegates and friends. With one exception every League was represented and thirty delegates responded to rall call. It was a bit discouraging to note that, because of the rather general exodus of young people from the Province during the past year, the combined membership of the several Leagues had suffered a net loss of 25 per cent., and that Halifax was the only League able to report an increase. By way of explanation it was pointed out that the industrial situation has forced many of our most promising young men and women to leave the Province. It is not surprising that our Nova Scotia League has lost members; the surprising thing is that in spite of numerical loss, it has been able to do better work than ever before. For the past year the League has had a definite objective—the support of a theological student to the extent of $200. This self-assumed obligation was fully met, and the same good work was decided upon for another year. As there are fewer members (only 156 as against 210 for last year) the per capita burden will be heavier, but this fact did not cause the slightest hesitation.

The outstanding feature and the real inspiration of the convention was the presence of Mr. Harry Hodges, General Secretary of the Luther League of America. The makers of the map have decreed that many miles of weary and expensive travel separate Nova Scotia from her sister Leagues in Canada and in the United States, and it is only natural that we sometimes feel a bit lonely and forsaken. Therefore, the mere fact that our General Secretary should regard us of sufficient importance to justify the required expenditure of energy, time and money in attending our one-day convention served to cheer us up to no small degree. His presence reminded us that we were not alone but that we were a part of a continent wide organization. There is always inspiration in numbers and in big things, and it was a wonderful help to us to have Mr. Hodges come here directly from the New York convention with its 400 delegates, and its $1,500 for a professor's home in Tokyo. But best of all was our General Secretary's stirring message and the practical things he was able to tell us. In the afternoon, Mr. Hodges conducted a round-table discussion in which he emphasized the importance of the devotional meetings and gave numerous outlines and suggestions for making them a success. Delegates were kept busy taking notes and we predict a most favorable reaction in all our Leagues.

At our business session, the following officers were elected: President, Mr. A. Mailman; vice-president, Rev. Carl Sorensen; recording secretary, Mrs. Milton Ritcey; treasurer, Miss Clara Creaser; statistical secretary, Miss Etta Smeltzer.

A vote of thanks was extended the Rose Bay League for its fine entertainment, and it was decided that the next year's convention be held in the Church of the Resurrection at Halifax.

In the evening the convention was greeted by an eager congregation which filled the large auditorium of the church. The Rev. E. V. Nonamaker read the service, and the choir rendered several special numbers. Mr. Hodges delivered an inspirational address which could not fail to impress his hearers. He was followed by Rev. S. W. Gartung, who preached a forceful sermon on "Consistency," the slogan of the convention.

NORTH CAROLINA

A very enthusiastic meeting of the Luther League of North Carolina was held in St. James' Church, Concord, N. C., August 25, 26 and 27.

The theme for the convention was "Meet For the Master's Use."

The meeting opened with devotions led by the pastor, the Rev. L. A. Thomas.

Miss Muriel Wolfe in a few well chosen words made us feel at home, and she added,

"May you hear the call for Service,
In the Vineyard of the Master,
Wear the Emblem of our Union,
Blue and gold, black, white and crimson,
Emblem of the League of Luther,
Emblem worn from days of Luther,
Carolina's children are we,
From her mountains to her sea shores.
Let us lift our standard higher,
Let us make our Church more glorious."

Mr. H. J. Rhyne made the response.

The address of the evening was made by the Rev. Charles Steck, on the subject, "God Calls Young Workers." He showed that there is proof in both secular and sacred history that the young people have done great things. Rev. Steck made an appeal to the young people to have a ready hand, a willing heart, and heaven, he says, will ask for nothing more.

The convention was privileged to have Dr. A. G. Voigt to conduct all the devotional services.

The Rev. C. E. Norman brought a message from Japan, telling of the needs of that field.

Greetings from the South Carolina Luther League were conveyed by Miss Myrtle Davis, of Columbia, S. C.

The Rev. C. M. Teufel extended greetings from the Luther League of America and also from the Pennsylvania State League.

Very helpful discussions on Luther League Methods were led by the Rev. S. White Rhyne and Miss Mary Propst.

The Rev. J. Roy Strock gave a very interesting account of the work in India, showing us that the fields are white.

On Wednesday evening the Luther League of

St. John's, Salisbury, presented the pageant, "America's Unfinished Battles." Sixty people took part.

The convention came to a close in a very impressive manner. The pageant-like climax was most fitting as the ending to a very enthusiastic meeting. A circle composed of the officers and delegates stood before the altar and took vows to keep the faith that was intrusted to them, while a quartet softly sang "Thou Whose Almighty Word." The Rev. P. D. Risinger took a lighted candle from the altar and lighted the newly elected president's candle and he in turn lighted the other candles of the officers and delegates. While the lights were burning the Doxology was sung and the Benediction was pronounced by the Rev. Strock.

Thus ended one of the most successful meetings of the North Carolina Luther League. The League has one hundred Luther Leagues, seven new ones being added this year. The League raised for all purposes this year $5,954.61.

The officers for the coming year are: President, Curtis Wise; vice-president, Jeff Norris; secretary, Christine Sigmond; treasurer, Rosa Sox, and statistical secretary, Mary Lee Nernhardt.

KANSAS

The Kansas State Luther League held its thirteenth annual convention in the Lutheran Camp, near Junction City, July 21-28. This was the second year that the convention was held in camp. A regular program was carried out each day. The program was as follows:

6.00—Bugle, Reveille.
6.30—Dip or Hike.
7.00—Breakfast.
7.30—Leisure.
8.00—Clean-up and Inspection.
8.30—Devotions: "Friends of Christ."
9.00—Bible Study—conducted by Rev. D. L. McConnell, Kansas City.
9.45—Luther League Reading Course.
10.30—Practical Work: Discussion.
11.00—Adjournment.
11.30—Swim and Leisure.
12.00—Dinner.
12.30—Store Open, Leisure.
1.00—Business.
1.30—Lecture on Intermediate League Work, by the Rev. C. M. Teufel, Intermediate Chairman, Luther League of America.
2.00—Supervised Recreation.
4.00—Swim or Hike.
6.00—Supper.
6.30—Store Open, Leisure.
7.30—Devotions: "Friends of Christ."
8.00—Evening Program.
10.00—Adjournment, Devotions in Tents.
10.30—Taps: Lights Out.

The evening program consisted of camp-fire, singing, debate, impromptu entertainment by men and women, mock trial, and Sunday evening an ideal Luther League meeting conducted by Mabel Sheaks, Wichita, Kan.

The convention was opened Monday evening by the Rev. J. J. Clemens, Emporia. He spoke on the convention theme, "Friends of Christ." The delegates to the convention led the devotions held morning and evening. The lectures of the Rev. C. M. Teufel were a special feature of the convention. They dealt with the work of the Intermediate League.

Perhaps the most interesting features of the business were the "Fourteen Points" that the State Luther League adopted last year. They were not given a fair trial last year because they were sent out so late; but the Leagues are using them this coming year. The "Fourteen Points" are:

1. The holding of devotional services, at least monthly, at which the Luther League Topics are used.
2. Regular monthly business meetings (exclusive of summer months).
3. One regular social each month (exclusive of summer and Lent).
4. One hundred per cent. (100%) of the members daily reading the Bible.
5. At least one yearly meeting at which the cause of the ministry and the diaconate is presented.
6. A net increase of members in good standing during the year of 10 per cent.
7. Fifty per cent. of the homes represented in the League receiving the LUTHER LEAGUE REVIEW.
8. All State dues paid monthly.
9. A regular delegate at the State convention.
10. Twenty per cent. of the members reading one or more of the books in the Luther League Reading Course, and 10 per cent. completing five of the books before the next State convention.
11. Some definite work done for two of the three following causes: Inner, Home and Foreign Missions. Contributions for Ministerial Education accepted under Home Missions. Contribute at least $1 per year toward some definite missionary work.
12. Twenty-five per cent. of the members receiving the Lutheran in their homes.
13. One joint meeting during the year with the Junior League, Intermediate League, the Sunday School or the Confirmation class.
14. One hundred per cent. of the members of the League regular church attendants. Absence due to sickness or legitimate reasons taken into consideration.

A "Banner League" is one which has kept all fourteen points. A "Front Line League" is one which has kept at least twelve points. A "Standard League" is one which has kept at least nine points.

The delegates also decided to replace a canoe that had been broken. A rustic bulletin board is to be constructed and given to the camp by the State League.

The following officers were elected for the coming year: President, Helen Fink, Atchison; vice-president, Alice Elaine Klover, Abilene; treasurer, Melvin Gehrens, Greenleaf; recording secretary, Martha Brodbeck, Wichita; corresponding secretary, Marie Studt, Delphos.

CALIFORNIA

The District Luther League of Los Angeles and Vicinity held a big rally meeting on August 22, 1924, in the First English Lutheran Church of Los Angeles. A dinner was served and there was entertainment in the form of musical selections and readings; but the big feature of the evening was a talk by Mr. Harry Hodges, the General Secretary of the Luther League of America, who is making a tour of the Pacific Coast. His talk was brimful of inspiration, helpful information, and practical suggestions. It gave us a broader vision of our responsibilities and opportunities as League members and inspired us with a desire to accomplish great things in the service of the Master.

OREGON—WASHINGTON

THE TWENTY-FOURTH CONVENTION OF THE COLUMBIA DISTRICT LUTHER LEAGUE.

The Columbia District Luther League, comprising branches in both Oregon and Washington, held its twenty-fourth convention August 15-17 in St. John's Church, Chehalis, Wash., Rev. Fred T. Lucas, pastor.

The convention theme was "Prayer"; the motto, "Prayer Gets Things Done," and the song, "What a Friend We Have in Jesus."

The convention opened with registration of delegates at 7:30 Friday evening, August 15, and at 8 o'clock the opening service was held.

George Nowadnick, president of the Chehalis League, gave the address of welcome to the visiting delegates and the response was made by the district president, Mr. W. E. Salzmann, of Portland, Ore. Rev. Paul L. Kunzmann, pastor of St. John's Church, Tacoma, Wash., delivered the sermon for this service. Special music was furnished by the choir.

Saturday morning the convention reopened its meetings at 8:45 with a song service, followed by a prayer circle and a half hour Bible study period. Business then occupied the rest of the morning. Th eusual routine reports of the various officers and committees were heard and passed on. Mr. W. E. Salzmann then presented "Organized Committees"—his plan of organization line-up with list of activities for securing maximum of efficiency in young people's work.

In the afternoon unfinished business was disposed of, new business transacted and reports heard from the following committees: Audits, resolutions and nominations. Election of officers then took place, resulting in the re-election of the following:

W. E. Salzmann, Portland, Ore., president; Gus J. Weigelt, The Dalles, Ore., vice-president; Miss Emma Peterson, Vancouver, Wash., recording secretary; Mrs. A. H. Braman, Portland, Ore., corresponding secretary, and Miss Victoria Westersund, Astoria, Ore., treasurer.

Next on the program were simultaneous meetings of the following group conferences on "Organized Committees": "Membership," Mrs. F. C. Corneilson; "Devotional," Mr. Harry Hodges; "Social," Mr. Gus J. Weigelt; "Missionary," Miss Lena Gosch, and "Life-Service," Mr. W. E. Salzmann.

Following these meetings was the awarding of the president's banner to the League which had scored the highest average during the year on the district's "Fifteen Efficiency Goals." Zion League, The Dallas, Ore., was found to have attained the highest average of efficiency and so won the banner, the second time in three years. This League also won individual prizes given in a "League scrap-book" contest and for the highest grades made in the district's "Examination Meeting."

Saturday evening was known as "Joy-Nite," the delegates being taken at the close of the afternoon session, in several large trucks to a beautiful park site where an enjoyable social time was spent. Dinner was served at dusk and later games, stunts and music were enjoyed around a big camp fire.

Sunday morning at 10 o'clock the delegates attended a special Bible Class taught by Rev. R. H. Trojan, of Astoria, Ore., who also led the Bible study at the Saturday sessions.

At the morning church service Harry Hodges, General Secretary of the Luther League of America, delivered a forceful and inspiring address on the Luther League movement. The newly elected district officers enjoyed the honor of being installed by Mr. Hodges, also, at this service.

Sunday afternoon, August 17, the convention came to a close with a rally service at 3:30 with Rev. H. I. Kohler, of Kelso, Wash., delivering the closing sermon. Following the announcements and the singing of the Luther League Rally Hymn, the convention closed its sessions.

The convention was planned to be different from former years and was acclaimed a big success. One of the features was the visit of Mr. Harry Hodges on his first Western trip. All the delegates feel honored and greatly benefited in having met and heard Mr. Hodges and also found that he could enter into the "fun" as well as into the serious part of the convention program.

An interesting and helpful innovation was the "Exhibit" entered into by the various Leagues as well as the district officers, displaying the various forms, methods and ideas used by them in carrying on their work. Banners of the various Leagues adorned the church walls. The use of a leaflet of special convention "rally songs" at various times during the convention helped to keep every one "pepped up." Next year the convention will meet in Portland, Ore. The following list of District Goals was adopted for the ensuing year:

COLUMBIA DISTRICT LUTHER LEAGUE FIFTEEN EFFICIENCY GOALS, 1924-1925.

General.

1. A net increase of members in good standing during 1924-1925 of 10 per cent.
2. A new society organized, or assisted in organizing. (Senior, Intermediate or Junior.)
3. District dues paid promptly—not later than one month before convention.
4. Seventy-five per cent. of the members pledging to the District Budget.
5. Twenty-five per cent. of the members "Sustaining Members" of the Luther League of America.
6. Full accredited delegation at 1925 convention.
7. Each official letter answered promptly.

Education.

8. One hundred per cent. "Quiet Hour Comrades" (Daily Bible Readers).
9. Seventy-five per cent. of the homes represented in the League receiving the LUTHER LEAGUE REVIEW.
10. Fifty per cent. of the members reading one-half the books of the Luther League Reading Course, and 10 per cent. completing all the books.
11. Fifty per cent. of the homes represented in the League receiving The Lutheran.

Missions.

12. Mission Study Class organized, and 50 per cent. of the members attending.
13. Definite gift for two of the three following causes—Inner, Home and Foreign Missions. (Contributions for ministerial education and Seminary fund will be accepted under Home Missions; contributions to local Missionary Society must be applied to one of the causes.)

Life-Service.

14. Fifteen per cent. of members "Tithing."
15. Part-time or full-time worker for church work gained.

PENNSYLVANIA

The thirty-first annual convention of the Luther League of Pennsylvania opened Wednesday morning, August 27, in Christ Church, Lancaster, Pa.

The plans made by the local committees of the "garden spot of the country" as well as the committees of the Luther League of Pennsylvania bore fruit by bringing together the largest number of young people of the church in the history of the Luther League of Pennsylvania. There were 429 delegates and visitors registered outside of those from the Lancaster district itself.

After an address of welcome by Rev. Albert J. Reichert, the pastor loci, the response was given by John Greiner, Jr., Scranton, the president of the Luther League of Pennsylvania.

Rev. L. Domer Ulrich, Wilkes-Barre, the chaplain of the convention, then delivered a short sermon on the convention theme "In His Service."

Reports from various officers and committees given during the business session of the convention told of the growth of the work among the

young people of the church during the past year. Especially interesting was the report of the executive secretary who called attention to the gain in local organizations as follows: Senior 41, Intermediate 11, Junior 12, giving a total gain in local organization of 64. The membership reports had a gain of 1,502 Senior members, 292 Intermediate members and 214 Junior members, or a total gain of 2,008 had been made during the past year. The total number of local organizations affiliated with the Luther League of Pennsylvania in all departments was given as 361 with a total membership of 13,974.

The detailed report of the activity of the executive secretary's office told that over 30,000 pieces of mail matter had been forwarded during the past year in the program of developing the work among the young people of the church throughout the Old Keystone State.

The financial report given by the executive secretary brought the interesting information that the offerings during the past year for local purposes had increased $4,375, while for benevolence the Leaguers through their various local organizations had contributed an increase of $2,955.64 or a total increase of offerings of $7,330.64. The total offerings contributed by the Leaguers during the past year for all purposes as reported by the various districts amounted to $23,515.68.

Some of the work that is being done by some of the district organizations is in the line of entertaining the boys and girls of the various orphanages of the church by holding outings for them during the year; contributions toward the Foreign Mission Forward Fund of the United Lutheran Church; supporting native workers in the foreign field; helping support students in the various theological seminaries of the church; assisting in carrying out the work of Inner Missions in the larger cities of the State; furnishing rooms in the Luther Student Homes; taking charge of Sunday services in hospitals and county institutions; publishing sermons in daily newspapers and various other activities of which the church at large does not generally hear anything about. There is also a great amount of work done by the local organizations through the congregations of which they are a part, which was not reported direct to the executive secretary.

The report of the extension committee told of two new districts being organized to be known as the Erie Conference and Ridgway Conference Districts, which will supersede the district now known as the Northwestern District. This change will take effect January 1, 1925. The report of the committee also told of plans that are being made for the development of the work in other sections of the State.

The second session brought the presentation of a paper on "When Does Life Service Begin?" by Miss Helen P. Lang, Wilkes-Barre. This was followed by a conference "Serving Him in Daily Life," which was conducted by Horace W. Bible, Pittsburgh.

The address of the first evening was given by Rev. Charles A. Dennig, Warren, president of the Northeast Conference of the Pittsburgh Synod, on "Some Great Servants of the Kingdom."

Thursday morning after the devotions a conference on "Serving Him in the Congregation" was conducted by Rev. John C. Mattes, pastor, Holy Trinity Lutheran Church, Scranton. This was followed by a prayer on "The Rewards of Service," by Rev. Luther A. Krouse, pastor, First Lutheran Church, Ridgway.

The afternoon was given over to a Junior conference and demonstration under the direction of Miss Brenda L. Mehlhouse, Philadelphia, the Secretary of the Junior and Intermediate Department of the Luther League of America. During the afternoon the program was in charge of the Juniors of Christ Church, Lancaster. These boys and girls put on a demonstration of various Bible stories with several pageants and exercises. A solo and recitation by two Juniors, Annabelle Ness and Meta Markey, of the Junior League at Spry, were features which were followed by a model Junior Luther League meeting by the Juniors of Memorial Lutheran Church, Harrisburg, under the direction of Sister Harriet Franklin.

Thursday evening brought an address, "The Motive of Service," by Rev. I. Chantry Hoffman, D.D., Philadelphia, general superintendent Eastern District Board of Home Missions and Church Extension. This address was an inspiring one mid the pleasant and churchly surroundings of Emmanuel Church which was the place of the second evening session.

The first session on Friday morning after the devotions opened with an address, "God Calling to Service," by Rev. Walter H. Traub, pastor Christ Lutheran Church, York. This was followed by a discussion, "Gathering the Crumbs," which was a résumé of the convention up to that time. These summaries were given by Rev. George A. Kercher, Mt. Joy, and George A. Ripple, Honesdale. Their talks were given from notes made during the convention and summed up the main features of the convention and the benefit derived therefrom.

The afternoon session was the first convention of the Intermediate Luther League of Pennsylvania and was in charge of Miss Brenda L. Mehlhouse, Philadelphia. The pageant "Luther's Coat of Arms," was given by the Intermediate Luther League of St. John's Church, Boyertown. This was followed by a paper on the work of an Intermediate Luther League of over 100 members by Florence Marcy, secretary of the Boyertown League. A demonstration covering a model meeting was given by the members of the Intermediate Luther League of Zion Church, Womelsdorf. This was followed by an address on boys' work by Mr. Ira Fritz, secretary of the boys' department of the Lancaster Y. M. C. A. The work of the boys and girls during both this conference as well as that of the Juniors on the preceding afternoon proved a revelation to the delegates and visitors assembled in the convention and told what can be done by the boys and girls under the proper leadership.

The convention came to a close on Friday evening with an address by Rev. George W. Englar, D.D., pastor, Bethany Church, Pittsburgh. This address on "The Power of Service" brought a fitting close to the interesting and helpful convention and gave inspiration to those in attendance to return to their local fields of activity ready for the coming season's work.

One of the features of the convention was the music by various soloists and choirs of the Lancaster churches, especially the music by the Junior choir of Grace Church at the closing session of the convention on Friday evening which was held in Grace Church.

The attendance during the convention was large and the evening audiences taxed to a capacity the various church auditoriums in which they were held.

The most touching part of the convention was the pilgrimage by the Juniors in attendance at the convention followed by the delegates and visitors when they journeyed to the grave of Rev. Dr. C. Elvin Haupt, where they conducted a short memorial service, and just as the sun was sinking in the West, casting its glow over those present, the boys and girls laid a wreath on his grave in behalf of the boys and girls of the old Keystone State. Dr. Haupt's work among the boys and girls in the past played a very important part in the development of the

Luther League movement, especially among some of the young people who are active in the work of the Luther League of Pennsylvania today.

An automobile trip through Lancaster and its immediate vicinity gave an opportunity to the delegates and visitors present to learn that Lancaster is a city of no mean size.

At the close of the first evening session an informal reception was held in the social room of Christ Church by the local committee. A part of the entertainment which consisted of musical numbers and several sketches was greatly enjoyed by those in attendance.

Saturday brought the delegates and visitors together in a picnic at Rocky Springs Park. A pleasant program including a chicken and waffle dinner had been provided for those in attendance and brought a very fitting close to the several activities of those at the convention.

The following officers were elected to serve for the ensuing year; John Greiner, Jr., Scranton, president; D. A. Kommel, Rochester, vice-president; Miss Helen P. Lang, Wilkes-Barre, secretary; Miss Hazel Harman, Youngwood, assistant secretary; Musser D. White, Harrisburg, treasurer; M. Haller Frey, York, executive secretary.

The executive committee appointed by President Greiner is as follows: D. A. Kommel, Rochester, chairman; M. Haller Frey, York, secretary; Rev. H. S. Paules, Lansdale; Rev. L. C. Manges, D.D., Harrisburg; Charles W. Fuhr, Pittsburgh; John Greiner, Jr., Scranton; Rev. C. M. Teufel, Woodlawn; Musser D. White, Harrisburg; Charles H. Nutto, Lancaster; Alfred R. Pohlke, Philadelphia.

President Greiner also appointed M. Haller Frey, York, as chairman of the extension committee; Charles W. Fuhr, Pittsburgh, chairman of the Junior committee, and Rev. C. M. Teufel, Woodlawn, chairman of the Intermediate committee.

The following were elected as delegates to the next convention of the Luther League of America which will be held at Milwaukee next year: John Greiner, Jr., Scranton; Musser D. White, Harrisburg; John Horn, Jr., Allentown; A. P. Body, Reading; Mrs. H. Y. Yocum, Reading; Charles H. Nutto, Lancaster; Miss Helen Lang, Wilkes-Barre; Miss Marion Hirzel, Philadelphia; D. A. Kommel, Rochester; William H. Jones, York. Also ten alternates were elected as follows: Luther F. Graeff, Norristown; Miss Hazel Harman, Youngwood; Miss Jane M. Truxal, Greensburg; John G. Kurzenknabe, Harrisburg; Jacob G. Huber, Lancaster; Roy C. Beaver, Greenville; Paul J. Tritschler, Philadelphia; C. W. Fuhr, Pittsburgh; Rev. D. U. Druckenmiller, Tremont; Rev. C. H. Deibert, East Mauch Chunk, and Lester F. Bahn, York.

Among the resolutions that were adopted for the enlarging of the work among the young people of our church in the Old Keystone State were the following: The appointment of secretaries by the State, district and local organizations to have charge of the educational department, whose special work it will be to enlarge the use of the Topics, Review, Lutheran and Reading Course; a missionary secretary who would especially endeavor to interest organizations and individuals in the larger program of missions as outlined by the church in its several departments of Home, Inner and Foreign Missions and a life service secretary who would work in developing interest among the young people in giving their services either in the way of full time work and more especially as workers in the kingdom through their own local congregations.

The Sustaining Membership Fund of the Luther League of America was endorsed and a request made that representatives be appointed by the district and local organizations to push the work in securing subscriptions for this fund.

The work among the Juniors and Intermediate boys and girls is also to be developed by the committees in charge of these departments.

The addresses, the reports and plans for future development of the work among the young people marks the thirty-first annual convention of the Luther League of Pennsylvania as one of the most important in its history, and it was the consensus of thought of those present that the results that will be obtained from the convention in the Red Rose City will mean much for the work of the future.

PHILADELPHIA

St. Simeon's Church held a special Luther League service on Sunday evening, September 21, when a Luther League banner was presented to the League by one of the families of the church. The speaker of the evening was Mr. Harry Hodges, General Secretary of the Luther League of America.

HARRISBURG DISTRICT

The Harrisburg District covers a large territory and it has always been a difficult matter to get Leaguers from the extreme ends of the district to attend conventions. The problem has been solved by holding rallies—one each in each end of the territory.

On September 18 a rally was held in Holy Trinity, Hershey, with about 200 Leaguers present. The Rev. E. Martin Grove, of Bethlehem Church, Harrisburg, conducted the devotional service, and the Rev. M. R. Hamsher, pastor of Trinity Church, Mechanicsburg, made an address on "Leaguers Forward." The State convention at Lancaster was reported by Miss Edythe Drawbaugh, who dealt with the inspirational features, and Miss Susan Kurzenknabe, of Bethlehem, Harrisburg, who told of the social side of the convention.

On September 25, a similar rally was held in St. Mark's Church, Mechanicsburg, the upper end of the district, when about 150 were present. The Rev. George Shiery, pastor loci, conducted the devotions, and the Rev. William E. Swope, pastor of Trinity Church, Camp Hill, gave an address on "Leaguers Forward." Mr. Howard Wert, of First Church, Carlisle, presented the day sessions of the State convention, and Miss Edith Fegely, of St. Mark's, Mechanicsburg, presented the evening service.

SCRANTON

Trinity Luther League held its annual outing September 17 at the home of one of the members, Mrs. J. B. Miller, in Clarks' Green. A short program was rendered and a meeting of the officers held when committees for the year were appointed.

On September 23 the League held its first regular devotional and social meeting of the season at the home of another member, Mrs. J. Rexford Johler. The leader was Mr. John Greiner, president of the State League, and the topic, as outlined and developed, stressed the Luther League as a service agency.

At this meeting plans were outlined for the establishing of a Student's Aid Fund, the same to be at the disposal of students preparing for the ministry.

ILLINOIS

CHICAGO

On September 14, with a friendly social hour and an appropriate service, the Luther League of Unity Evangelical Lutheran Church held a Luther League Rally and consecreated their Luther League room.

Mr. Rudolph Schultz, president of the Chicago District Luther League, is entering Carthage College this fall to prepare for the ministry.

SOUTH CAROLINA

The fourteenth annual convention of the Luther League of South Carolina was held August 27-29 in the Church of the Redeemer, Newberry, S. C., Rev. C. A. Freed, pastor.

The sixty-nine Leagues of the State were well represented, and a most successful series of meetings held.

The theme of the convention was "The Ideal of the Luther League; Trained Workers for Christ," and the convention verse chosen was 1 Tim. 4:12, "Let no man despise thy youth, but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." The program was built around the three objectives of the Luther League of America: Education, Missions and Life Service; and each day one of these objectives was stressed in forcible and inspiring addresses.

The following speakers and their subjects made up the program: "The Call of the Home and Inner Mission Fields," by the Rev. S. White Rhyne, of North Carolina; "The Call of Japan," by the Rev. Clarence E. Norman; "The Call of Africa," by the Rev. J. Roy Strock (both returned missionaries); "What Is Your Answer to the Call for Life Service," by the Rev. C. M. Teufel, of Woodlawn, Pa.; "Why a Luther League," by Prof. James C. Kinard, of Newberry College; and the closing address, "The Ideal Luther Leaguer," by the Rev. W. H. Greever, of the Lutheran Theological Seminary, in Columbia, S. C.

Daily devotions were led by the Rev. I. E. Long, of Charleston; Mrs. Clarence E. Norman, the Rev. M. R. Wingard, of Greenwood, and President Kinard. Vesper services were conducted by the Rev. C. A. Freed, the Rev. W. H. Dutton, and the Rev. P. F. Bloomhardt, all of Newberry.

A Luther League Parliament, with Membership, Leadership, Devotional, Business, Social and Study Classes discussed, was in charge of Miss Winnie Butts.

The Rev. C. M. Teufel, representing the Luther League of America, gave a talk on "The Departments of the Luther League."

The Luther League of the Church of the Redeemer entertained at a delightful Japanese social, and sociability ruled during the dinner hours in the basement of the church.

A budget of $2,700 was adopted for the coming year, with three special extra gifts: $100 for a Ford for Rev. Norman, $100 to furnish a room at the seminary, and $300 toward the Girls' School in Japan.

The following officers were elected: President, Karl W. Kinard, of Columbia; vice-president, Edward W. Rugheimer, Charleston; corresponding secretary, Miss Winnie Butts, Charleston; recording secretary, Miss Janet Freed, Newberry; educational and life service secretary, Miss Myrtle Davis, Columbia; missionary secretary, Miss Ethel Counts, Walhalla; treasurer, Barnwell R. Myers, Charleston; and archivist, Mrs. J. D. Carroll, Lexington.

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